LONDONS WARNING BY Laodicea's Luke-warmneſſe.

OR

A SERMON

Preached at *Paules-Croſſe*, the 10. of *October*, 1613.

BEING

The firſt Sunday in Tearme.

BIBLIOTHECA BODLEIANA

BY

SAMPSON PRICE, Mr. of *Arts*, of *Exeter-Colledge*; and Preacher to the Cittie of OXFORD.

LONDON,

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WARNING

BY

Ambrose Lake-Wormwell.

A SERMON

Preached at

SAMPSON PRICE,

TO THE RIGHTLY *HONORABLE*, AND right *Reuerend* Father in God, IOHN, by diuine *Prouidence*, Lord Bishop of *London*.

WHat *your* Honour *commanded*, *I haue* performed, *as God* enabled. *This* Sermon *which by your* powerfull *Authoritie I preached, is now at the* request *of many* religious *friends* printed, *and beggeth shelter and* protection *vnder your Lordships* iudicious *and reuerend* approbation. *It was* harkened *to attentiuely by the Honourable* Lord MAYOR, *and the publishing of it afterwards earnestly requested by* him, *whose* true loue *to learning, may challenge a greater* duety *from more worthy* hands, *then these rude* first-fruits *of my paines at the* Crosse. *Besides, my* excuses *may be, the* raritie *of Sermons in*

this Argument *which is so necessary, the* manifesting *of my desire of* doing *good to my vttermost poore power in Gods* Church, *the* testifying *to the world that I desire to giue some* testimony *of my vnfained thankfulnesse to your Honour, who* countenanced *mee in the Vniuersitie, where you were a zealous, religious, and worthy Gouernour.* Sinne *is more powerfull, now, in the* dottage *of the world, then it was in the* nonage, *so that there is neede of Pulpit and Presse, to* represse *it. I know your* loue *to the truth, which hath* encouraged *many, and now is so necessary to be* manifested, *the loue of many* growing cold. *My weekely labour, in that* Pastorall charge, *which requireth much* paynes, *constrained me to take vp those plaine notes, which I deliuered, and now haue returned* them, *with an* acknowledgement *of the* Authors *names, which is the best reward that can be giuen to them in the iudgement of* Patritius, *and the aduise of* Basil *to* Gregory: *Whose names concealed may brand a man with the note of* theeuery, *as* Ierome *speaketh. God hath made your Honour* a Kingly Pallace *of Eloquence, and plated yah, in the eye of this* Land, *ouer this* Honourable Citty; *goe on in* defending *Religion; so the Lord shall continue his graces to your* Honour *in this life, and multiply them with greater* glory *in a better* life; *for which I shall pray while I* liue, *and* rest

Patrit. *ep. 1. de inst it. resp.* Bas. *ep. 1. ad* Gr. Ier. *apol. adu.* Ruff. Gr. *de* Basil.

Your *Honors* in all dutie
to be commanded,

SAMPSON PRICE.

LONDONS WARNING

BY

Laodicea's Luke-warmneſſe.

Lord Ieſus begin and end.

REVEL. 3. 15. 16.

I know thy workes, that thou art neyther colde nor hot, I would thou wert cold or hot. So then, becauſe thou art luke-warme, and neyther colde nor hot, I will ſpue thee out of my mouth.

WHen S. *Iohn*, the beſt beloued of the Diſciples, had pleaded his cauſe before *Domitian*, that cruell Emperour, at *Rome*, and miraculouſly eſcaped out of the Caldron of *boyling Oyle*, he was baniſhed into the Ile of *Pathmos*; whence, he wrote this *Apocalypſe*, where vſing many zealous *Prayers*, and pouring forth bitter *teares*, which

Iohn 21. 7.

Doroth. vit. Pat.

Amb. concio. de Baſil.

which are the best weapons of *Christians*, hee receiued much gracious content from aboue, and the *Earth* refusing him, *Heauen* embraced him. That as *Dauid* flying from *Saul* found a Kingdome, 1 *Sam.* 24. 20. *Elias* from *Iezabel* an Angell to feed him, 1 *King.* 19. 5. *Paul* from the *Damascens*, spirituall *Brethren* to comfort him, *Act.* 9. 27. So this blessed *Exile* had much *glory* in his greatest *miserie*. For that God who shewed his visions to *Abraham* in the *Mount*, *Gen.* 22. 12. to *Iacob* in the *field*, *Gen.* 28. to *Ioseph* in the *stocks*, *Gen.* 40. to *Moses* in *Midian*, *Ex.* 3. to *Ieremy* in the *Prison*, *Ier.* 38. to *Daniel* in *Babylon*, *Dan.* 2. and to the Apostle *Peter* in the house of a *Tanner*, *Act.* 10. reuealeth to this our *Euangelist*, *Apostle*, *Prophet*, rapt vp in the Spirit, strange things, which were to be *done*. The *will of God* being reuealed, it must be opened to the seauen *Churches* of *Asia*, which were, like *Dauids* Worthyes, more excellent then all others, 1 *Ch.* 12. 14 and of which *Iohn* had the gouernment after *Paul*: but now, *some* had lost their first loue; *some* were not faithfull to the death; *some* maintained the doctrine of *Balaam* and the *Nicholaitans*, that it was lawfull to eate of meate sacrificed to *Idols*, that *fornication* was no sinne: they suffered *Iezabel* to preach *openly*, and seduce *many*; they had but a *name* to liue, when they were *dead*: many of them were neyther *cold* nor *hot*, but proued *falling Starrs*. This is the accusation of *Laodicea*, and therefore it is reprehended by *Iohn*, and threatned by *Christ*, seruing, as a *warning* to all other *Churches*, least they

Rupertus.

Richard. de sancto *Victore* 2. prol.

Victorinus Epis. *Clem. Al.* Strom. *Euse.* l. 3. c. 19. *Iren.* l. 1. c. 27.

they be depriued of the Candleſticke of the *Goſpell*, *Which iudgement the Lord keepe from vs.*

Haymo. Pannonius.

I know thy workes.] This whole *Booke* hath beene much regarded of the *Ancients*: S. *Ierome* concluded that it had as many *myſteries* as *words*. *Dionyſius Alexandrinus*, confeſſed hee vnderſtood it not, and therefore did ſo much the more *reuerence* it by faith. *Gilbertus*, calleth it the excellenteſt of all *Prophecies*. *Primaſius*, thought it could neuer be prayſed enough. *Rupertus*, compared it to the Land of *Promiſe*, which the proud *ſlandred*, but the humble *prayſed*. *Arias Montanus*, after 30. yeeres ſtudy of it, ſaid it was *obſcure* vnto him, had hee not beene extraordinarily *illuminated*: but now the Booke is *vnſealed*, as you may read, *c.* 22. *v.* 10. It is not here as in the *quadrature* of a *circle* which may be *knowne*, but the *way* is not yet *found out*: for the time is at *hand* when all things fore-told here, ſhall be *fulfilled*; this being a *perfect Eccleſiaſticall ſtory*, from S. *Iohn* to the end of the *world*, of all materiall things in the *Church*. His *Phraſe* is *Propheticall*, his *Method Logicall*. He was *Legatus à latere* to *Chriſt*, one of his *generall Ambaſſadours*, and *leaned on Ieſus* boſome. Hee had kept a long *vacation* in his folitary Pilgrimage, and ſeeing many dangers neare, hee forewarneth the *Churches*. The myſtery of *iniquity* began then to worke.

Ier. ad *Paulin.* *Euſ.* l. 7. c. 23.

H. card.

Primaſ. præf. comm. *Rupert.* comm.

Ar. Mo. præf.

Quadratura circuli ſcibilis eſt at non datur ſcientia. *Strigelius.*

The *Church* in the *Apoſtles* times, had her *Conflicts*, the tenne great *Perſecutions* beganne then to be rayſed vp; *Hereſies* after ſprouted forth; at laſt, by degrees the great *Antichriſt* approached towards

Iohn 13. 23. *Dio. Carth.*

wards his curſed ſeate, being to rule as a *Monarch*, and make warre againſt the Saints; which, when S. *Iohn perceiueth*, he *directed* theſe *familiar* Epiſtles to encourage all *ages* to be *zealous* in the worke of *the Lord*, for he knoweth all their workes.

[*I know.*] Here are *Eſaus* hands, but *Iacobs* voyce; hard ſpeeches, rough countenance, a ſtrong tempeſt of words, but an hidden ſpirit of *tendernes* and louing *kindneſſe*, proceeding from a mercifull *Sauiour*, who knew that vnleſſe they were toucht to the *quicke*, till blood were drawne, they would not be *moued*. The *Paſtor* was firſt to be blamed, whoſe name, whether it were *Sagares*, as ſome collect from *Euſebius*, or otherwiſe, I ſearch not. He gaue a bad *preſident*: for, like *Prieſt*, like *people*. The hearers grew *cold*, which *Chriſt* ſeeing, grieueth, and ſendeth a meſſage; nay, commeth *himſelfe*, and ſtandeth, and knocketh, and ſpeaketh to all, ſpeaking to their Angell. *O magna multitudo dulcedinis Dei*, as *Caſsianus* cryeth out: O the great multitude of the *ſweet mercies* of God, who keepeth *the iuſt* in his mouth, and neuer caſteth out ſinners before he admoniſh them, as here *Laodicea*.

Lib. 5. cap. 24.

Hoſ. 4. 9.

Auguſt. in apo. hom. 2.

Caſſ.

[*I know.*] Wherein, let no man wonder that I the *meaneſt* and *vnworthieſt* of Gods *meſſengers*, haue choſen ſo *thundring a Text*: for beloued, *ſilence* can not breake the *dead ſleepe of ſinne*; ſoftneſſe of *voyce* can not pierce the heauy *eares* of this dull age; ordinary ſpeaking hath no proportion with extraordinary tranſgreſsion. *Ieriche* muſt be ouerthrowne with *Trumpets* and a *ſhout*: the Prophets haue

haue need of the zeale of *Phinees*, the gentle ſpirit of *Eli* is not ſufficient.

VVhen I looke into the *faſhions* of the world, I ſee one maketh his *Heauen* of the *droſſe* and *rubbiſh* of the Earth: another maketh his *belly* his God: another *Toad-like* ſwelleth with *ambition*: another *Narciſſus*-like is enamored on *natures dowry*, his beauties; or *natures* ſhame, his *apparell*. The moſt, eyther like *Pharaoh*, glory in their *obſtinacy*; or like *Achitophel*, in their *pollicie*, or like *Tertullus*, in their *eloquence*; or like *Nabuchad-nezzar* in their *building*; or like *Zenacherib* in their *greatneſſe*; or like *Goliah* in their *ſtrength*; or like *Roboboam* in their *birth*; or like the *Phariſees* in their *knowledge*; or like the *Gibeonites* in their *craft*. All *theſe*, and many *other*, are but bitter *ſweets*, gliding *ſhaddowes*, gaudy *toyes*: yea, *dung*, in reſpect of good *things*: for which many *hazard bodyes* and *ſoules*, but they haue no courage *for the trueth*. All theſe may be rouzed vp by this threatning to *Laodicea*, which neglected *Religion*, and followed other *things*; and this is the *ayme of my Text*, being a taxe of the *whole world*, which is ſet on *miſchiefe*, toward the end, eſpecially of thoſe whoſe life is a *Corban* of vniuſt guiles and wicked gains, an *Acheldama* of blood & oppreſſion, caring not who *want*, ſo they may abound: as alſo, of all thoſe who are like *Salamanders*, neuer *liuing* well but when they are in the fire of *contention*: who like *Shemei* while they ſeeke their ſeruant, *riches*, & ſerue *Mammon*, looſe their beſt maſter, *God*: who haue good *tongues*, but they vſe them to *deceit*;

Exod. 1. 20.
2 Sam. 16. 23.
Act. 24. 3.
Dan. 4. 7.
2 King. 18.
1 Sam 17. 5.
1 King. 12. 8.
Ioh 7. 48.
Ioſh. 9. 3.

Ier 9. 3.

good *wits*, they vſe them to *defend* errours; ſtrong *armes* to murther; authoritie to *oppreſſe*, & a good *profeſsion* to *diſſemble*. Theſe are the works of *darkeneſſe*, which the *Father* of *light* knoweth. Thus the *forehead* of ſinne hath loſt the *bluſh* of *ſhame*; the ſcore reacheth from the *Eaſt* to the *Weſt*, the cry of our *wickedneſſe* hath pierced the *Clouds*, the height of *iniquitie* is come to the top, and the fruits thereof are *ripe*: a dead *coldneſſe* hath ſtriken the *hearts* of many, hauing left them nothing but the *bodies* of men and *viſors* of Chriſtians: Neuer was the *Iudge* of all the Earth neerer to come, yet neuer was there ſo little *preparation* for his comming. Neuer was there more *plenty* of the Goſpel amongſt vs, yet neuer were men more *vnthankefull* & *fruitleſſe* then many of vs. In regard whereof, I haue thought this the fitteſt portion of *Scripture* that I could propoſe to you all. *I know, &c.* As if briefly thus Chriſt had ſaid [*I know thy workes:*] *Non approbando, ſed reprobando*: not to *allow* them, but to reproue thee for them, as *Hugo Card.* commenteth. Eyther they were not in the way of the *Lord* (ſayth *Meyerus*) or they thought too well of themſelues already, or they *feared* to defend the *truth* publikely.

Gloſe. *Hugo Card.*

¶ [*Thou art neither* cold *nor* hot.] Neither an open *enemie*, nor truly zealous of the Goſpell, but a Gibeonite, an Ephraimit, a Canaanit.

[*I would thou wert cold or hot.*] Which he wiſheth not ſimply that they were enemies vnto him, but in reſpect of that ſtate of luke-warmneſſe, in which

which they were, *becauſe* ſooner they would come to *Chriſt* if they truſted not in themſelues. I would thou hadſt eyther the heat of *Chriſtians*, or the cold of *Pagans*, as *Saluianus* interpreteth it.

[*So then becauſe thou art luke-warme, &c.*] That is, ſeeing thou haſt neither the zeale of *charitie* to God, neither the acknowledgement of thine offences, that by the feare of hell and repentance thou mighſt be drawne to *good works*, as *Ambroſe* vpon the words.

[*I will ſpew thee out.*] It is an *alluſion* to the nature of *luke-warme* water, which being *drunke*, eaſily *procureth vomit*; ſo our ſins (ſaith *Aretius*) cauſe Chriſt to caſt vs away.

[*I know.*] The ſumme of which *Text* of *Scripture* is, that the wicked *Hypocrites* ſhal be excommunicate from the true *Chriſtians*, as *Auguſt de Ancona* noteth, or as *Clem. Alex.* Here we ſee, that the *Lord* tempereth all his rebukes with compaſſion, or as *Conradus Graſerus*: this is one of the beginnings of the *infections of Antichriſtianiſme*. You may call it *the Worlds warning*, or *Englands drowſineſſe awaked*, or rather LONDONS WARNING BY LAODICEA'S LVKE-VVARMNES. Conſiſting of two generall parts.

1. A ſolemne *reprehenſion. I know thy works, &c.* Diuiſ.

2. A zealous *commination. So then, becauſe thou art luke-warme.* Subd.

In the firſt, You haue firſt an open *proteſtation*, *I know thy workes, that thou, &c.*

2. An *optatiue compariſon. I would thou were cold or hot.*

In the ſecond, you haue 1. a *reaſon* full of *indignation*, *So then becauſe*, &c.

2. A *puniſhment* of *eternall reiection*. *I will ſpew thee out of my mouth.*

In the 1. you haue the *Atheiſt* manifeſted.

In the 2. you haue the *Neuter* condemned.

In the 3. you haue the *Hypocrite* threatned.

In the 4. you haue the *ſinner* baniſhed.

Of *all which*, while I ſhall *ſpeake haſtely*, as a *paſſenger*, and plainely according to my *ſmall abilitie*, and accuſtomed *method*; let not any *thing* bee taken *ſiniſterly*, which *God* knoweth, commeth from a *poore ſinner*, that wiſheth the *flouriſhing of this Honourable Citty*, & the *continuance* of the *Goſpell* in this whole *Kingdome*, till *Chriſt Ieſus* come to Iudgement. Let me deſire your *Chriſtian*, *charitable*, & *reuerend attention*. There are but 12. houres in the day, I ſhall keepe you *only* 2. of them: this is but little after the third *houre* of the *day*: let no man ſeeme ſo drouſie as if his *heart* were oppreſſed with *ſurfetting*, *drunkenneſſe*, or *the cares of the world*. It is your *houre*, and the Lord keepe vs all from the houre & power of *darkeneſſe*, that wee may *heare*, and *learne*, and *practiſe*, the good *leſſons* ariſing from my *Text*. And ſo I come to the parts of *my Text* as they lye in order: and firſt, of my *firſt circumſtance* propoſed to be *handled*, wherein there is an *open proteſtation*, *I know thy workes*, &c.

Iohn 11.9. Act.2.15. Luke 22.53.

1⁸. 12.

Plini. li.5 c.29. *Vad.* in Epit. *Bull.* in Apoc.

If we looke into the ſtate of *Laodicea*, wee ſhall finde, that it was the chiefeſt Citty of *Aſia*, built by *Antiochus Theos*, who put vpon it the name of his wife;

wife. It was one of the moſt flouriſhing places of all *Aſia minor*. Here S. *Paul preached*, and as ſome thinke hence he wrote his firſt *Epiſtle* to *Timothy*. It was the name alſo of a *place* in *Phrygia*; it had many worthy *Miniſters* after the *Apoſtles* time, as *Socrates*, *Euſebius*, *Alexandrinus*, *Anatolius*, *Stephanus*, *Theodorus* and others. Here the *great queſtion* was decided about keeping the Paſſeouer. It was waſhed through with the Riuer *Licus*. It had many honourable Citizens, as the rich *Hiero*, *Zeno* the Orator, and *Polemo* his *ſonne*, afterward made a king by *Auguſtus*. Their name is interpreted, *A iuſt people*, of λαὸς and δίκαιος, but this auailed them nothing; for euill *perſons* may haue good names, as *Adoni-zedek* the King of *Ieruſalem*, who was an *Idolater* and a *Tyrant*, had a name ſignifying the *Lord of Iuſtice*, or the Iuſtice of the Lord. And one who was a grieuous perſecuter of the *Chriſtians*, was tearmed *Theotecnus*, the *childe of God*. *Bethel* in *Ieroboams* time, was vnwilling to part with the name of *the houſe of God*, but it rather deſerued to be called *Bethauen*, *the houſe of vanitie*: ſo *Laodicea* abuſed her name, and the bleſſings of the Lord which were many, this aggrauateth the *offence*: for as the ſinne of *Adam* was ſo much the more abhominable being committed in *Paradiſe*, and the Idolatry of the *foure and twenty men* worſhipping the Sunne at the *dore* of the Temple of the *Lord*: ſo ſinne was *more* remarkable in theſe, of whom the Lord had *deſerued ſo well*, and therefore hee now *openeth* them. *I know*, &c.

Camerarius in locum. *Strab.* l. 12.

Euſ. l. 4. c. 26. & l. 7. c. 28. 29.

Melito l. de paſc.

Gaſparus a Mel. *Suarez*. in text.

Lambert. Auen.

Ioſ. 10. 1.

Euſ. Ecc. Hiſt. 9. 9.

1 Kin. 12. 32.

Doct.

Whence this *Doctrine* may be collected.

The Lord *knoweth the workes of all men, and will reueale them, be they neuer so closely hidden for a while.* A *proofe* of this yee haue in the *Prophet Dauid*, who when hee had committed *Adultery* and *Murther*, swallowed them for the greater part of a *yeere*, without any *great remorse*. But *Nathan* comming to him, telleth him, thus saith the *Lord; Thou diddest it secretly, as if none had seene it:* I saw it, and will bring an open punishment vpon *thee* out of thine owne *house* before all Israel, and before the *Sunne*, 2 *Sam.* 12. 11. This made *Salomon* his sonne giue this aduise, *In all thy wayes acknowledge him, and hee shall direct thy paths*, *Pro.* 3. 6. This was a *charge* giuen to *Abraham* when he was 99. yeers old, *Walke before mee, and be perfect*, *Gen.* 17. 1. And it was the *Oath of Eliiah* the *Tishbite: As the Lord God of Israel liueth before whom* I stand; 1 *King.* 17. 1.

This *Ieremy* remembred the *Iewes* of, *If thou returne, then will I bring thee againe, and thou shalt stand* before mee, *Ier.* 15. 19. All *which*, and many more, teach vs, that God *seeth* and *knoweth* our wayes be they neuer so secret. And no maruell; for if we climbe vp to *Heauen* hee is there, if wee goe downe to the *center* of the earth, he is there also: he is euery where and no where; euery where, by replenishing the *place* with his *beeing* and *power*; no where; by *circumscription* and locall *definition*. Hee is within all things, not *included*; without all things, not *excluded*; below all things, not *degraded*; aboue all things, not *preferred*: therefore he proclaimeth

to

to LAODICEA, that hee *knoweth her workes.*

In the Epiſtle to the Church of *Epheſus*, hee holdeth the 7. *Starres* in his right hand, and walketh in the midſt of the 7. *golden Candleſtickes.* C. 2. v. 1.

In that to *Smyrna*, hee is firſt and laſt, was dead, and is aliue. v. 8.

In that to *Pergamus*, hee hath the ſharpe Sword with two edges. v. 12.

In that to *Thiatyra*, he hath eyes like a flame of fire, and feet like fine braſſe. v. 18.

In that to *Sardis*, he hath the 7. Spirits of God. C. 3. v. 1.

In that to *Philadelphia*, hee is called holy and true, hauing the key of *Dauid*, which openeth, and no man ſhutteth, and ſhutteth and no man openeth. v. 7.

And in this to *Laodicea*, hee is called *Amen*, the faithfull and true witnes, the beginning of the *creatures*; and the *knower of all workes* in my *Text*. Hee *commendeth* ſome, and *diſcommendeth* others, *knoweth* all. The *Miniſter* of *Smyrna* was a good man, though poore to the *world*, *I know thy pouerty, but thou art* rich. *c.* 2. 9. Thou haſt done good ſeruice to the *Church*, and haſt little reward of *man*: Be faithfull vnto the death, and I will giue thee the crowne of life. The *Miniſter* of *Philadelphia* was a worthy man, not of the greateſt gifts, yet faithful in a little. *Thou haſt a little ſtrength, and kept my word. c.* 3. 8. Chriſt promiſeth to bleſſe his labours, and make his enemies know that he is in the loue of God: but *Epheſus* is reproued for going back-ward. *Pergamus* and *Thiatyra*, for maintayning corrupt doctrine. *Sardis*, for dulneſſe, deafeneſſe, and vnſoundneſſe

in

in the worshipping of God: and *Laodicea* here for luke-warmenesse. The ground of his *prayses* and *dispraises* is, that he knoweth their workes, seauen times repeated, that is, all their particular *actions*; yea, their very *thoughts*, and therefore cannot be *deceiued*. Men may erre in their censures of others, because they know not the *hearts*, and with what *affections* things are carryed; but *Christ* who searcheth the *reynes* cannot faile *one iot*, therefore he stoppeth their *mouthes* at the first, least they should *reply* any thing, *I know thy* workes. I know what thou *art*, and what thou *hast beene*; I know thy *sitting downe*, and thy *rising vp*.

The *illimited* knowledge of God is amplyfied by *wonderfull* testimonies throughout the *Bible*, I stay not your eares with commemoration of the places. There is neyther *heauen* nor *hell*, nor the vttermost *part* of the *Sea*, neyther *day* nor *night*, *light* nor *darkenesse*, that can hide vs from his face: the *thoughts* of our *harts*, *words* of our *tongues*, *wayes* of our *feet*; nay, our *bones*, our mothers *wombes* wherein we *lay* in our first *informitie* and *imperfection*, are well knowne vnto him. He sitteth vpon the *Circle* of heauen, and beholdeth the *inhabitants* of the earth as *Grashoppers*: his Throne is the *Heauen* of heauens, the *Earth* is his *foote-stoole*; his wayes are in the *great deepe*. The *ignorance* of this, is the cause of all *sinne*, of *cursing*, *deceit*, *fraud*, *mischiefe*, and *vanity*, because men haue not God in their *thoughts*. *Psal.* 10. 4.

Naz. Orat. de Theolog.

This made *Nazian* confesse that a man ought no

no *oftner* to breath then to remember CHRIST, and *Ephreem* to ſay, that men conſidering the knowledge of GOD, will auoyd *offences* as *malefactors* abroad will *thefts*, at the drawing neere of *Aſsiſes*. By this meanes hee recalled a foule *ſoule* that long had liued in *abhomination*: ſhee deſired *Ephreem* to lye with her, which hee refuſed, vnleſſe it were in the mids of *the Citie*, ſhee ſayde it would bee a publike ſhame to both: How much *more* ſayd hee, is it in the *ſight of God* and his *Angels?* which words ſo *amaſed* her, that ſhee repented and became a *faithfull* conuert.

Eph. to.2. c.10.

Metaphraſtes in eius vita.

It was the aduiſe of *Seneca* the Philoſopher, though an Heathen, to his friend *Lucilius*, that in all his *actions* and *thoughts*, hee ſhould ſo carry himſelfe, as if ſome good man ſaw him and would *blame* him if he erred; but wee muſt haue *God* alwayes before *our eyes*, and being at our right hand, wee ſhall not be *moued*, our heart ſhall bee *glad*, our glory ſhall *reioyce*, our *fleſh* alſo ſhall reſt in *hope*.

*Sen. Epiſt.*11.

*Pſal.*16.9.

And ſurely, there is no *way* to hide our ſelues from him: *diſguiſed* ADAM in his *Figge-leaued coat*, cloſe amongſt the buſhes, could not ſhelter himſelfe from his knowledge, no more can wee. *Videt omnia generaliter ſine exceptione, euidenter ſine dubitatione, immutabiliter ſine obliuione.* Hee ſeeth all things generally, *without exception*, euidently *without doubting*, vnchangeably *without forgetting*.

Nich. Denyſſ.

He entereth the *priuy* chamber of the heart, therfore it is *impoſsible* to blind his eyes, or to auoyd him by flying, and therefore *poore runne-away, Non te Domino abſcondis, ſed Dominum abſcondis tibi.* Thou hideſt not thy ſelfe from God, but God from thy ſelfe.

Viex inſtit. ad parnt.

Vſe 1. Is to *condemne* the ignorant *ſinners* of this age, who ſinning ſecretly ſay, *Who ſeeth vs? we are compaſſed about with darkneſſe, the wals couer vs, what need we feare? the* moſt High *will not remember our ſinnes; ſuch onely feare the eyes* of men, *and know not that the eyes of* the Lord *are* tenne thouſand *times brighter then the* Sun, *beholding all the wayes of men.*

Vſe 1.

Eccleſ. 27.19.

Yet thou *blaſphemous Atheiſt*, hearken to this, whenſoeuer (as I hope there is none in this *Chriſtian Congregation*) who runneſt on in thy ſinnes, and thinkeſt that God knoweth them not; yes, he *knoweth all things*, all things *are naked and open* to the eyes of *him*: he ſearcheth *Ieruſalem* with Candles, and puniſheth the men that are ſetled on their lees. They know this, and remember ſometimes that for all things they muſt *come to iudgement*. This is the reaſon that the *faces* of ſuch are vſually *pale and gaſtly*: their *ſmiles* and *laughters* faint and hartles: their *ſpeeches* doubtfull, and full of *abrupt ſtops*, and *vnſeaſonable* turnings: their *purpoſes* and *motions* vnſteedy and ſauoring of much *diſtraction*. Hence are thoſe vaine *changes* of places, and *companies* like the ſicke patients, though *remoued*, yet complaine ſtill of vnabated *torments*: like the ſtricken Deere hauing receiued a *deadly arrow*, whoſe

Heb. 4.13.

Zeph. 1.12.

ſhaft

ſhaft ſhaken out hath left the head *behind* it, running from one thicket to another, not able to change his paine with his place, but finding his *wounds* worſe with continuance: VVith *Nero* they may change their *bed-chamber*, but fiends will attend them. They may ſend their *ſoule* from their *body*, but neuer their *conſcience* from their *ſoule*, nor their *ſinne* from their *conſcience*. Neither prophane *Lucretius* with his *Epicurean* rules of confidence: nor drunken *Anacreon* with his wanton *odes*, can ſhift of the violent *horrour* of this aduerſary. A meditation fit for the corruptions of *theſe times*, wherein we may complaine as *Tertullian* did. *O nos miſeros qui Chriſtiani dicimur hoc tempore, gentes agimus ſub nomine Chriſti.* O miſerable men that we are, many of vs are called *Chriſtians*, and yet vnder this name couer many ſinnes of the Gentiles. And as S. *Gregory* ſaid of the pittifull eſtate of his time, Wee that are *Chriſtians* are hated of the *Heathens* for our vices ſake, wee are now become a *wonder*, not onely to *Men* and *Angels*, but euen to all the *wicked and vngodly*: or as more lately *Guenara*: The *Philoſophers* beleeued as *Pagans*, but liued as *Chriſtians*; wee beleeue like *Chriſtians*, but liue like *Pagans*. How many amongſt vs *wallow* in immoderate *pleaſures*, hauing wanton *eyes*, ſmoothing *mouthes*, painted *faces*, lickerous *tongues*, gaming *hands*, following no *vocation*, more *ambitions* of the title of good-fellowſhip then of *Religion*? Their *ſenſes* are their procurors, *appetite* their ſteward, and *luſt* their Maſters: they are the liuing

Iewel in Apol.

Ibid. pag. 3. c. 7.

tombes of their Fore-fathers, and Posterities. How many, *Qui magis erubescunt si villam malam habeant, quam si vitam*: who blush more hauing an ill ordered *Farme*, or *house*, then a wicked *Life*? How many who *professe* that *they know* GOD, *but in workes deny him, being abhominable, and disobedient, and vnto euery good worke reprobate? Tit.* 1. 16. How many who loue in *word* and in *tongue*, but not *in deede and in truth? 1 Ioh.* 3. 18. How many that cry *Lord, Lord, yet neuer doe the will of the Lord which is in heauen? Mat.* 7. 21. The Lord *knoweth* the wayes and workes of these to be vngodly, and they shall perish, for their benummednesse to doe any good. *I know, &c.*

Aug. 3. de ciu. c. 1.

2 Vse.

A second vse of the *Doctrine* may be to teach vs, that seeing all our workes are *manifest* to him, wee worke out our *Salvation* with feare and trembling. Wee haue beene long *taught* that wee are saued by *Faith*, without the works of the law, which though it be a most true position, and soundly *proued*, and flatly *concluded Rom.* 3. *v.* 28. Yet being vnderstood amisse it hath beene the cause of *Epicurisme*, and the neglect of good deeds. It hath made many amongst vs wish Christ to doe *all*, they will doe *nothing* for *themselues*. It is a true *challenge* I confesse of the *Prophet*, for the *all-sufficiencie* of Christ his merit. *It is I, it is euen I which for mine owne sake put away thine iniquities, Is.* 43. Not *Abraham*, nor *Moses*, nor *Peter*, nor *Paul*. It is not the *preparation* of a mans owne *nature*, nor the *liberty* of his owne *will*, nor the *cooperation* of his owne *Iustices*;

ſtice; for, *eternall life is the gift of God, through Ieſus Chriſt*, *Rom.* 6. 23. But yet this gift is beſtowed onely vpon thoſe for whom it is *prepared*, *Mat.* 20. 23. which haue exerciſed themſelues in the works of *mercy*, *Mat.* 25. 35. not that theſe are the cauſes of *ſaluation*, and by them we ſhould *merit*, as the *Rhemiſts* affirme in their *Annotations*, *Ro.* 2 *ſect.* 2. And *Bellarmine* the *Papiſts Pithagoras maintayneth*, *l.* 4. *c.* 3. *De bonis operibus*. The ancient *Fathers* are againſt it. *Baſil. orat. de Humil. Quid te effers tanquam in bonis proprijs? Quid enim habes quod non accepiſti?* Why doſt thou boaſt of any good works as though they were thine owne? what haſt thou, that thou haſt not receiued? So, *Chriſ. in* 2. *co. hō.* 11. *A gratia iuſtificatio fit, Deo totum præſtante*: Our Iuſtification is from God, hee worketh the whole. So, *Ber. in can. ſe.* 61. *Meritum meum miſeratio Domini*: My merit is the Lords mercy. So, *Orig.* on 3. *Rom.* It lyeth vpon vs to *ſearch* who was iuſtified by faith without *works*, and for example, (ſaith he) I thinke vpon the *Theefe*, who being crucified with *Chriſt*, cryed vnto him; *Lord remember me when thou commeſt into thy Kingdome*: and there is no other good *worke* of his mentioned in the Goſpell, but for this *alone* faith, Ieſus ſaith vnto him, *This night thou ſhalt be with me in Paradiſe*.

I *ſpeake* not this to with-draw men from doing good, or to diſcourage them in their *charitable deuotions*. Wee allow *good workes*, and preach them to our *hearers*; yea, ſome of our Church publiſh whole *Treatiſes*, that good workes are *neceſſary to*

ſaluation. Let this therefore be a witneſſe againſt our *Aduerſaries* the Papiſts, who ſlander vs, ſaying, that wee teach onely *negatiue* doctrines, and not *affirmatiue* Poſitions. For we *proclaime* to the world that *Faith* is dead if it haue no *workes*: wee vrge *Gods Commandements*, which we are to obey; his *Honour* which wee are to ſeeke; *Chriſts example*, which wee are to follow; the *Vocation* of Chriſtians, which requireth a life anſwerable to our profeſſion; the *Reward* promiſed to thoſe that keepe Gods Lawes; the *ſcandall* that enſueth of lewd actions; the *Curſe* that is denounced againſt the tranſgreſſors.

Wee haue a great *aduantage* of them for good workes.

We *propoſe* to our ſelues the example of Chriſt and his Apoſtles; they *follow* Antichriſt, and the founders of diuers Orders of Monkes, and Fryars, and Nuns, who were rather *ſuperſtitious* then *zealous*, *ceremonious* then holy and *religious*.

We *force* none to forſweare Marriage; they *ſuffer* none of their Clergy to marry, whereof many obhominations *follow*.

We *count* it a thing horrid for men profeſſing Chriſtianitie, to *empoyſon* and *murther* thoſe that are oppoſite to them in Religion; they *count* ſuch meritorious, and honour the Aſſaſſiners as Saints.

Wee *allow* no *Indulgences* of the *Pope*, but they are *confident* vpon them.

I confeſſe wee liue in the *dottage* of the world, wherein the harts of many are hardned from *doing good*: yet howſoeuer in the time of King EDVVARD the

the firſt the Statute of *Mortmaine* was enacted, whereby it was *prouided*, that none ſhould giue any thing to the Church without the eſpeciall licenſe of the King, which is yet vnrepealed, yet in this *laſt age*, and in the *remembrance* of ſome yet *liuing*: ſince the cleare *Sunne-ſhine* of the *Goſpell* hath enlightened the *Hemiſphere* of our *Church*, there haue beene more *Colledges* founded, more *Hoſpitals* erected, more *Libraries* and *Schooles* builded, more *poore Schollers* maintained, more *Orphans* and *Impotent* relieued, more *charitable deedes* exerciſed generally in our Land, particularly in this *famous* Citie, euer renowmed for her good workes, then in many ages vnder *Popery* and *ſuperſtition*.

I know there are ſome *in*, but not *of*, our *Church*, whoſe chiefe *ſtudy*, is to rob GOD and the *Leuite* of the little portion of *Tithes* and *Offerings*, which cannot be *denyed* to be due *iure diuino*. Wee cannot *ſay* of ſuch as the *Iew* did of the *Centurion*; *Hee loueth our Nation, and hath built vs a Synagogue*, or as the Prophet DAVID did of himſelfe; they deſire to behold the *beauty* of the Temple of the *Lord*, but their cry is, *let vs take the houſes, and barnes, & lands of the Church in poſſeſſion*, and for the honour of the *Prieſt-hood*: *Downe with it, downe with it, euen to the ground*, but that *rule* of *Sacriledge* ſhall holde, *Qua malignè contraxit Pater, luxu peiori refundet Hæres*; That which the Father hath wickedly ſcraped together, the ſonne ſhall *more* wickedly ſcatter abroad. It is the *cauſe* of the ruine of ſo many great *Families* in this kingdome. Let him that hath an eare

Mr. *Carleton.*
Luke 7.5.
Pet. Blo. ep. 10.

care hearken to this; when you *craue*, begge not that *which is Gods*; when you *giue*, giue not that *which is Gods*; when you *buy*, buy not that *which is Gods*; when yee sell, sell not that *which is Gods*.

And here let me giue our *religious* King IAMES that *testimony* which *Petrus Blesensis* left to *Henry* the second; *Benedictus Dominus, qui Regem* Henricum *à calibus hactenus conseruauit innoxium*; Blessed be that GOD which hitherto hath *defended* his *Maiesty* from all kinde of Sacriledge, that hath not *furnished* his *house* with the *spoyle* of the *Church*, nor *increased* his *Reuenue* by the *losse* of Gods *house*, nor *defiled* his hands with *Symonie*, nor *bestowed* his *Preferments* for personall *fauour* or respect of *reward*.

Ibid.

Ier. 38. 9. And besides his *Maiesties* care, many *Ebed-melech's* there are in this *Kingdome*, speaking for the Prophets of the Lord, that they may haue maintenance.

Many *Obadiahs* ready to hide the Seruants of GOD from dangers.

Many *liberall Benefactors* giuing voluntary *Donations*, *depositapietatis*; Pledges and testimonies of their *Pietie* and *Religion*, as *Tertullian* calleth them, *Sacrifices* as acceptable to GOD as that of ABEL, saith *Naz.*

Tert. Apologet.

Gr. Naz. c. 1. contra *Iulia.*

2 Kings 4. 10. Many good *Shunamites* perswading their *Husbands* to make a *Chamber*, to set forth a *Bed*, and a *Table*, and a *Stoole*, and a *Candle* for the Messengers of God, *when they come to them.*

Luke 19. 6. *Many* with *Zachaus*, who ioyfully *receiue* into their

their houſes them that bring the *glad tidings of* ſaluation. Luk. 19. 6.

And in this *luke-warme* age ſome there are who are *holy*, and humble men of heart, reſolute *Chriſtians*, who like *him* in the Poet.

Lucem & æthera petit & teſte ſole viuit. Sen. Tr. Hip.

Walking in *ſinceritie* as it were in view of the *Sun*; *walking* in the *light* as children of the *light*; tracing the ſteps of vertuous *Iacob*, who was a plaine man; and of *Nathaniel* a true *Iſraelite* indeede, in whom was no guile. Though it cannot be denyed but that there are more, neither *hot* nor *cold*, whom becauſe I ſhall deale with in my ſecond *generall part*, I proceed to my next *circumſtance* of the firſt generall, where you haue the optatiue compariſon. Ge. 25. 27. Ioh. 1. 47.

[*I would, &c.*] *The* Church *of God reioyſing in her* husband, *Chriſt; ſaith that he was like a* Roe *or a young* Hart, *leaping vpon the* Mountaines, *and skipping vpon the* Hils. *Can.* 2. 8. 9. *Propter acerrimum viſum & veloeem curſum ad omnes fines terræ*, as *Philo* interpreteth it. It is in regard of his quicke *ſight* and ſwift *courſe* into all the parts of the *world*. His meaſures vvere from heauen to the *wombe*, from the *wombe* to the *cratch*, from the *cratch* to the *croſſe*, from the *croſſe* to the *graue*, from the *graue* to *heauen*; behould hee commeth, his progreſſe quickly, and ſtill is in trauell to his *Church* with *prayers* and *wiſhes*. Is. 2[2]. *Philo.* carpat. Epiſc. *Lyra.*

[*I would, &c.*] The *driuing* of his *Chariot* is like the *driuing of Iehu*, hee ſpeaketh in *haſt*, the time

with him, is as the time of *loue*. His *loue* is as ſtrong as *death*, the *flames* of it are Diuine *flames*, neuer *dying*, the coles thereof as the coles of *Iuniper*.

Aske the *dayes that* are paſt ſince God created *man* vpon the earth, from the one end of heauen to the other, if euer there were ſuch a *thing* as this. Did euer any *heare* the voyce of God ſpeaking in *forme* of a *petitioner? O thou diuine and eternall peace-maker, the ſauiour of men, the annointed of God, mediatour betwixt God and man, in whom there is nothing, which doth not exceed, not onely the conceite, but the very wonder of Angels, who ſaw thee in thy humiliation, with ſilence, and adore thee in thy glory, with perpetuall praiſes, we ſtand amazed at thy loue, emptying thy ſelfe of glory, that thou mighteſt put on ſhame, and miſery, to be the ſinners oratour and ſacrifice.* Hee ſayd not as *Dauid*, vvould God I *had dyed for thee*, O *Abſolon*, my *ſonne*: God knoweth, hee dyed for *our ſinnes*, the cauſe moſt *odious*: the *iuſt* for the *vniuſt*, the *perſons* vnequall: to bring vs to God, the *end* moſt *abſolute*: and ſtill hee applyeth this to his *Church*, ſpeaking by his *Miniſters*, pleading for vs in *heauen*, perſwading vs on earth.

[*I would.*] *Laodicea* was in a *conſumption*, her *hands* were ſicke, her *members* weake, her *Phiſitian* & Paſtour fearefull, her *zeale* was at the laſt *gaſpe*, her *enemies* were round about her, ready to *laugh* at her *deſtruction*, for being neither *cold nor hote*: This maketh *Chriſt* ſo earneſt. Hee is not *like* the *Pope*, which diſpenſeth with his *followers* to worſhip God,

God, with their *lippes*, and diſſemble their *religion*, and forſweare their *opinion*, and come to *Sermons*, and ſubſcribe to our *lawes*, and ſeeme *Proteſtants*; as the *diuell* licenceth *witches* to ſeeme *Chriſtians*, ſo they giue him their heart, as *appeared* by many in the beginning of *Queene* ELIZABETHS raigne, hauing *an agnus Dei*, with *Da mihi cor*: hee cannot endure a *Neuter*.

[*I would.*] For there are but two *wayes*, *vna fidei in caliditate charitatis*, one of *faith* in the heate of charitie, leading to life *euerlaſting*, another of *cold diſtruſt* in Chriſt, drawing to *deſtruction*. But I come to the *Doctrine*, which is this properly. *Nardus* in text.

Doct. *It is better to be an open ſinner then a doubtfull Neuter.* Saint *Barnard* I confeſſe made a *queſtion* of it. *Quis horum magis impius?* Who is the more wicked, whether hee, that openly profeſſeth *impietie*, or hee that *falſely* counterfeiteth *ſanctitie?* But here the queſtion is *anſwered*, and the controuerſie *decided* by Chriſt himſelfe. Doct. *Bar.* apol. ad *Guli. Abb.*

Looke vpon the *Iew*, ſaith Saint *Gregory*, he ſeemeth to beleeue, but is incredulous: the *Gentile* is more tollerable; which can ſay, *I neuer knew the Law, I neuer heard the Prophets*: neyther can be *excuſed*; yet hee *ſinneth* leſſe, which doth not the *workes* which hee neuer *knew* were to be *done*, then hee that *knew* his *Maiſters* will, *read* it, and *denyed* it. It had beene better for ſuch, not to haue knowne the *way* of *righteouſneſſe*, then after they haue knowne it, to *turne* from the holy *Commandement*, deliuered vnto them. 2 *Pet.* 2. 21. *Gr.* 3. p. paſtoral admon. 35.

This made CHRIST tell the *Prieſts* and *Elders* of the *Iewes*, that *Publicanes* and *Harlots* ſhould goe before them, into the Kingdome of Heauen, *Mat.* 21. 31. for they ſeeing their ſinnes, *repented* at the *Preaching* of *Iohn*. So hee tolde the *Phariſees*; *If yee were blinde yee ſhould haue no ſinne, but now you ſay, We ſee: therefore your ſinne* remayneth, *Iohn* 9. 41. The open ſinner *reuealeth* himſelfe that wee may *auoyd* him, but the *Neuter* walketh ſo ſecretly, that wee know not how to iudge him; therefore they are more odious then the other.

Aul. Gel. l. 2. c. 12. In regard whereof, *Licurgus* baniſhed *Neuters* his Common-wealth. *Solon* prohibited them by his Law. *Elias* forbad that there ſhould be any amongſt the *Iſraelites* to worſhip GOD and *Baal*. *Moſes* would not haue men to weare mixt garmets of *Linnen* and *Wollen*, and CHRIST profeſſeth that no man can ſerue two *Maiſters*, GOD and *Mammon*, the *true* Church and the *falſe*, *England* and *Rome*. The abuſes hee ſtriketh at, are *doubling* in the Worſhip of GOD, *blending* of *Truth* and *Falſhood*: yet ſome, eyther in *hope* of gaine, or out of their *rotten affections*, or out of their *Machiauillian Policie*, would haue many Religions *tollerated* in one Kingdome: nay, as *Mahomet* compoſed a *Religion* of *Iudaiſme* and *Chriſtianitie*, ſo, many would reconcile the *Proteſtant* and *Papiſt*, and haue both liue together. But farre be this *Realme of ours* from ſuch *corruption*.

Let all good people ſay, *Amen*.

For, as *Anthony* ſometimes King of *Nauarre*, ſaid

ſaid to the *Ambaſſadour* of the King of *Denmarke*, exhorting the reformed *French* to be of *Luthers* Doctrine; There be *forty* points, wherein *Luther* and *Caluin* doe differ from the *Pope*, and in *nine and thirty* of them they agree betweene *themſelues*, and in that ſingle *one* they diſſent: ſo wee *pray* vnto the Lord for the reconciling of thoſe vnto vs: but the *differences* of the *Papiſts* are ſo *many*, and ſo *Diametrally* oppoſed, as the Northern and Southern *Poles* ſhall ſooner meete together, then our opinions, *ſtanding* as they doe, bee *reconciled*. Therefore neuer looke for a *Reconciliation* or *Tolleration*. One Heauen held not *Michael* and the *Dragon* in peace; nor one Houſe, the *Arke* and *Dagon*; nor one Wombe, *Iaacob* and *Eſau*; nor one Temple, *Prayer* and *Marchandiſing*; nor one Camp, the *cleane* and *Leprous*; nor one Bath, *Iohn* and *Cerinthus*; nor one Tongue, GOD and *Milchom*; nor one Conſcience, *our Religion* and *Popery*. I would to GOD there were not many *Laodiceans* amongſt vs, that vrged this *Caueat*, who eyther afraid of *danger*, or pining with ſloath, ſit *downe* and are zealous neyther way.

Comment. Relig. & reipub. in *Gallia*.

Epiſc. *Lond.* in *Ionam*.

If they obiect for themſelues, wee loue to be *quiet* and not factious, *Vertue* followeth the *meane*, we will be *ſtiffe* for neyther *Religion*.

Obiect.

I anſwere, if it were in *matters* of *indifferencie*, if wee might goe on eyther ſide without *danger*, then *Platoes* aduiſe is good; ſo to deale in a Common-wealth, as to hurt neyther *Parents* nor *country*: And that of Saint *Auguſtine*, *In ijs rebus de quibus*

Anſ.

Aug. ep. 86. ad *Caſul.*

quibus nihil ſtatuit diuina Scripturæ certa præſcriptio, &c. In thoſe things which the *Scripture* preſcribeth not certainly, eyther the *Cuſtome* of *Gods people*, or the *Inſtitutions* of our *Anceſtours* are to be held for *Lawes*. Wee muſt take heede, leaſt by the tempeſt of *Contention* the *calmneſſe* of *Charitie* be inueloped. And that of Saint *Ambroſe*, *Si non vultis errare, &c.* If yee will not erre, doe as I; to what Church ſoeuer I come, I apply my ſelfe to the *Ceremonies* of it: which if it had beene followed by ſome in this Church, the Aduerſarie would *neuer* haue inſulted ouer vs, for *iarring in Diſcipline*: but as good *Conſtantine*, that great *Emperour exhorted Arius* and *Alexander* to put away a fooliſh *Queſtion* that fired the Church, ſo our gracious *Soueraigne*, like a bleſſed *Peacemaker*, hath decided the difference of *indifferent* ceremonyes, and giuen the *counſell* of the other worthy Monarch. There is no cauſe *offered* to ſtriue about the greateſt commandement in *Scripture*, nor any new errour of *Religion* brought in, but wee all hold one and the ſame creede of *Faith*, ſo that wee may eaſily agree in one *iudgement*, and deale all zealouſly againſt the common *aduerſary*. From whom how carefully wee ought to *ſeperate* our ſelues I referre you to *Philip Mornay*, that moſt noble *champion* of the truth, in his Tract of the *Church*.

Aug. ad *Ian.*

Euſ. l. 2. de vita *Conſt.* c. 67.

Morn. de Eccle. c. 10.

Vſe 1. 2ª. Circumſt.

1. Vſe. For the proofe of *many*, who thinke they may be *Proteſtants* in ſhew, and *Papiſts* in deed, frequent our *Churches*, *Sacraments*, and *Aſſemblies*, and

and yet keepe their *conſciences* to themſelues; like them in the time of *Optatus*; *Aliud habet animus, aliud reſonat ſermo*: They harbour one thing in their hart, and vtter another thing in their *ſpeeches*. But they ſhall find that of *Auguſt.* to be true. *Nomen Chriſtiani ille fruſtra ſortitur qui Chriſtum minime imitatur.* It is in vaine for a man to take vpon him the *name* of a *Chriſtian* that doth not *imitate Chriſt*. It is an *abhominable* and *palpable* deuiſe: had *Shadrach*, *Meſhach*, and *Abednego* done ſo, *Nabuchadnezzar* had neuer confeſſed the true *power of God*. We muſt not halt betwixt *God* and *Baal*. Hee will be glorified in our *bodies* and *ſoules*. Our *bodyes* are for the *Lord*, and wee muſt *loue* him with all our *hearts*, with all our *ſoules*, & with all our *mindes*. He *created* not only the *ſoule*, but alſo the *body*, and requireth the *ſeruice* of both. He hath made *all*, he hath bought *all*, he hath deerely payd for *all*, and therefore muſt haue *all*. O thinke vpon *this* you that bring your *bodyes* to *this*, and the *like places*, (if any ſuch be here) and ſend your *hearts* to *Rome*, you muſt aunſwere it, may bee this night before *your God*: *dally* not, *delay* not to caſt away the double minde.

Optatus *lib.* 1.

Auguſt. de vita *Chriſt.* ad ſororem viduam.

Dan. 3. 18.

1 King. 18. 21.

1 Cor. 6. 13.

Hannibal, when hee had obtained the victory at *Cannas*, if hee had gone ſtraight to *Rome*, by all mens iudgements had taken the Citty, but deferring it till the next day, the *Romanes* recouering their forces againe, hee was ſhut out, and heard this approbry:

Vincere

Vincere scis Hannibal, *vti victoria nescis.*

Thou knowest how to get the victory, but not how to vse it.

Delayes in spirituall matters are much more dangerous: contemne not then the calling of the highest: *My sonne giue me thy heart.* It is not *enough* to be outwardly *formall*, so much may be *wrought* by the Word in the *hearts* of the *wicked*: as it did in *Herod*, working an externall reuerence to *Iohn*: in *Pilate* a distraction of minde: in *Agrippa* halfe a resolution to become a *Christian*: in *Festus* a trembling at doomes day: in *Pharaoh* a confession of his sinnes: but all these vanishas the *morning dewe.* O then vtterly forsake *Babylon*, *Come out of her my* people, *that ye be not* partakers *of her sinnes, and that yee* receiue *not of her* plagues. For her sinnes haue reached vnto *Heauen*, and God hath remembred her *iniquities.*

Reue. 18. 4.

Obiect. If any obiect and say, Would you haue vs to *leaue* that Religion wherein our *ancestours* haue *liued* and *died*, and some of them suffered for?

Answ. Wee answere, that often men are *blamed* in the Scripture for *walking* in the *wayes* of *Ieroboam*, and of others of their ancestours?

1 King. 15. 34. Psal. 106. 6. Psal. 45. 11. Often the godly deplore their fathers sinnes before God. *Salomons* wife representing the spouse of *Christ*, was commanded to *forget* her owne people, and her fathers house. What a *praise* is it to *Ezekiah* and *Iosiah*, and others, that hauing idolatrous Parents, they rather looked to their *Father* in *heauen.*

2 King. 18. & cap. 21. 24.

If

If any of them *dyed* in wilfull ignorance, ſhould we for their companie thruſt our ſelues into *Hell?* If any of them were almoſt right, they will not *grudge* that we ſhould haue more *light* opened to vs then they ſaw. *Leauing* the determining ſentence to *Gods* ſecret *iudgement*; there is no doubt but many of them, who liued in the time of *darkeneſſe*, holding *Chriſt* the foundation *aright*, and groning vnder the *heauy burthen* of humane traditions, *ſatisfactions*, and ſuch Popiſh traſh, by a generall *repentance* from their errours and aſſured faith in their Sauiour, they found *fauour* with the *Lord*, and for their ſounder part they were of that Church wherof wee are: Which is the *opinion* of Saynt *Cyprian* in the like caſe: *Deere brother, if any of our* Predeceſſors, *eyther ignorantly or ſimply, did not obſerue and holde this which the Lord taught vs to doe by his owne* example *and* miniſtery, *by the* fauour of the Lord, *there may be pardon* giuen to his ſimplicitie. *Cypr. de ſacr. Domin. caliçis. Epiſt. 68.*

If any *obiect* after this, that ſome of the *worthieſt* of our *owne men* were ſometimes affected to the Church of *Rome*; as, *Luther* was a *Fryer*, and married a *Nunne*: *Caluin* liued a while vnder *Popiſh* gouernours: *Beza* was at firſt addicted to *Romiſh* poſitions: *Zanchius*, and *Peter Martyr* both Italianat. In vita.

Let this be graunted, there is no more *preiudice* vnto our *Religion*, or vnto them for this, then that *Moſes* for a time was brought vp as the ſonne of *Pharaohs* daughter: or that Saint *Paul* was borne a Exod. 2. 10. Acts. 23. 6. *Phariſee*:

Luke 8.2. 19.2.

Gen.19.12.

Iona.2.10.

Ioseph. lib.11. cap.1.Antiq. Iud.

Isa.45.1.

Beza in vita eius.

Pharisee: or that *Mary Magdalene* was a grieuous sinner: or *Zacchæus* the *Master* of the *custome*. It was no fault for *Lot* to come out of *Sodome*, neither can they be blamed that hasten out of *Babylon*. They are bound to *blesse God*, who deliuereth them as *Ionah* was freed out of the *Whales* belly: and as *Iosephus* reporteth that *Cyrus*, who caused the *Iewes* to build the Temple and gaue them backe the vessels thereof, was moued to doe it by reading the Propheſie of *Isaiah*, who 200. yeeres before had named him: so theſe *looking* into the written word of God, haue beene drawne to the *truth*; so was it with that noble ſpirit *Galeacius Caracciolus*, ſonne and heyre apparant to *Calantonius*, Marques of *Vicum* in *Naples*, bred, borne, and brought vp in Popery; a Courtier to the Emperour CHARLES the fift, Nephew to the Pope *Paul* the fourth, being married to the *Duke* of *Nurimes* daughter, and hauing by her ſixe goodly children, at a Sermon of *Peter Martyrs*, was firſt touched, after, by reading Scriptures and other good meanes was fully *conuerted*: hee laboured with his Lady, but could not perſwade her, he forſooke all theſe *allurements*, and for the loue of Chriſt came to *Geneua*, and there liued a *holy* life for forty yeeres, and ſo died. Hee did as *Leui* was commanded to doe by the holy Ghoſt, *Deut.* 33.9. *He ſayd of father and mother, I haue not ſeene them*, neither did hee acknowledge his *brethren*, nor knew his owne *children*. All *Chriſtians* muſt be ſuch *Leuites*, regarding neither *father* nor *mother*, *ſonne* nor *daughter*, in reſpect of God.

God. They must say as *Abrahams* Seruant to *Laban* and *Bethuel*, *Hinder me not.* Gen. 24. 56.

Vse 2. *Admonition* to all to be *zealous* and open in the *cause* of Religion, neyther fearing the faces of *men*, nor betraying the *cause* of GOD vpon any base condition. 2 Vse.

I *know*, many haue taxed the zeale of *Luther*, who resolued to relye onely on the *Scriptures*: *Si mille Augustini*, If a thousand *Austines*, or *Cyprians* should perswade me to any thing, I would rather hearken to one *Sentence* of the BIBLE: and the Suffrages of two *honest men* hauing Scripture, then a whole *Councell*. And his worthy *Resolution*, who hearing that the Diuines of *Louaine* and *Colen* had burned many of his *Bookes* by the command of the *Pope*, hee openly burned the *Popes Lawes*, *Decretals*, and *Buls*, saying, *I haue done to them, as they to mee. Re.* 18. 6. And his *Heroicall spirit*, daring to *professe* that hee would enter into that fore-warned Citty of *Wormes*, though there had beene as many *Diuels* in their streetes as *Tyles* on their houses, to answere for himselfe before CHARLES the fift of that name, against *Eckius* and others. *Luth.* to. 1. L. de capt. Bab. *Massæus* Chro. 20. p. 273. *Fox.* Martyrol. Anno 1521. p. 977.

But the cause was *Gods*, he knew that the *kingdome* of GOD was to be got by *violence*. Hee remembred that of CHRIST, *Hee that is not* with *mee*, *is* against *mee*: *Hee that* gathereth *not with mee*, scattereth. Therefore was hee so earnest against the *Popes head*, and the *Monckes bellies*, which maketh our *Aduersaries* lay so many *Carion* Chro. aucta a *Melanc.* l. 5.

L.4 Chron.

In Apoc.13.18

slanders vpon him: *Genebrard* making him the grand *Antichriſt*, becauſe *Luther*, as hee ſaith, in *Hebrew*, maketh 666. but the *Rhemiſts* quit him of this *honour*. I omit the reſt.

Yea, *ſuch* was the zeale of Saint *Ierome*: *If my* Mother *were hanging about my* necke; *if my* Brethren *were on euery ſide*, howling *and* crying; *and if my* Father *were on his* bare *knees, to detaine me in a* wicked life; *I would* ſhake *them off*, deſpite *them*, trample *them vnder my feet*.

Chemn. exam. 1.p. de fide iuſtificante.

Such, of *Antonius Marinarius*, hearing that the Councell of *Trent* would not haue a *Chriſtian* to be certainly perſwaded of his ſaluation: which point, yet *Catharinus* Arch-biſhop of *Minoria*, in perſon then preſent confuted, againſt *Dominicus* of *Soto*, Confeſſor to CHARLES the fift, and one of the *Preſidents*; afterward *Iulius* the third, proteſting that it was not ſufficiently diſcuſſed to decide any thing, hee cryed out; *If* Heauen fall, *if the* Earth vaniſh *away*, *if the* whole world run headlong, *I will looke to the* goodneſſe *of* GOD, *and ſtand* vpright, *and if an* Angell *from heauen ſhall labour to* perſwade *me otherwiſe, I will ſay*, Anathema *to him*.

Ioh. Checus l. de pronunt. linguæ Græcæ.

Such, the zeale of *Thomas Linacer*, who comparing the liues of *Popiſh Prieſts* with the 5. 6. and 7. Chapters of Saint *Matthewes* Goſpell, cryed out, *Eyther there is no* Goſpell, *or they are no* Chriſtians.

Such, of *bleſſed Caluin* and *Beza*, ſo I ſhall euer ſtile them, they would neuer *yeeld* to any King, that

that ſhould draw them from GOD. Their ſpeeches may be *wreſted*, but neuer any true *inference* collected that they *pretended* Treaſon. They haue *poyſoned Soules* therefore who by a *Popiſh* conceit of *Herod* and *Pilate* reconciled, would bring theſe worthy Inſtruments of Gods *Church* within the compaſſe of any bloudy *deſigne*. Let ſuch learne to follow the rule of *Tertullian*, if they haue any *knowledge* to imploy it *in teſtimonium veri, non in adiutorium falſi*; to witneſſe *truth*, not to helpe *falſhood*. Let them *remember* that of *Aug. Surgunt indocti, &c.* The vnlearned who vpon a good conſcience were zealous for the *truth*, ſhall riſe vp in Iudgement againſt ſuch, and get *Heauen* from them. Let not them that liue of the *Altar*, liue ſtom the *Altar*, but preach *truth* in *ſeaſon* and out of *ſeaſon*: and if euer wee had ſtrength ro rattle out the *terrible* Iudgements of GOD againſt ſinne, let vs now doe it. Let the light of our liues ſhine in the *faces* of the world. Let vs *diuide* the word *aright*, for curſed is hee that doth the *worke* of the Lord *negligently*. I ſay to *Archippus*, Let him take heed to the *Miniſtery* that hee hath receiued in the Lord, that hee fulfill it. Take heede, looke vnto it. Giue good and carefull *regard*: haue your eyes in your *heads*, and your *hearts* in your *Eye-lids*. It is a *worke*, a *burthen*, a *ſeruice*, rather then a *Play*, or *honour*, or *vacancy*. Wee haue *receiued* it of him, that will require it, *talent* and *vſe*, *principall* and *intereſt*, and giue vs the *fulneſſe* of his *wrath*, if wee doe it to *halfes* and not wholy.

Aug. l. 8. conf. c. 8.

Ier. 48.

Col. 4.

Eph. 4. 14. Let vs *not be* as children, *tossed to and fro, and carried about with* euery winde of *Doctrine*, by the sleight of men, and cunning craftinesse, whereby they lye in waite to *deceiue*. But speaking the truth, in loue, let vs grow vp into him, in all *things*, which is the *head*, euen *Christ*. For it is almost all one, saith *Fulgentius* in his first booke to *Thrasimund* King of the *Vandals*, to deny the *faith*, and not *maintaine* it. His *reason* is, because by *one* and the *same silence* he strengthneth *errour*, who through feare or negligence holding his peace, affirmeth not the *truth*, like a sleepy *centenar*, betraying the tents of his *Captaine*, not that he hath a will perhaps to *betray* them, but because hee keepeth not the *watch* as hee ought, nor *descrieth* the enemie which *commeth* to assault them.

Looke vpon the auncient *Fathers of the* Church, how voluminous they were, *dealing* against *heretiques*, and defending true religion.

Ier. catal. de viris Illustr. *Origen*, liuing Anno domini 240. leauing behinde him 1000. treatises, almost all perished.

Ambrose, Anno 380. 3. *volumes*, extant.

Chrisostum, Anno 411. 5. *tomes*.

Ierom, Anno 420. 9. *tomes*. *Augustine*, at the same time, 9. *volumes*.

Gregory the great, Anno 600. 6. *tomes*.

Cochleus hist. de *Hussitis* l. 1. Yea our owne worthyes may stirre vs vp, *Wicklif*, who wrote workes as great in quantitie as S. *Austins*.

Luther, who wrote 12. *tomes*. *Erasmus*, 9. *tomes*, besides his notes vpon many of the Fathers.

Gualther 15. *tomes*. *Brentius* 8. *tomes*.

Caluin,

Caluin, 13. *tomes*, *Zanchius*, 8.

I reckon not the *labours* of latter, as memorable for ſome things, *Fox*, *Iewel*, *Whitakers*, *Humphreys*, *Perkins*, Docter *Raynolds*, Docter *Abbots*, Docter *Moorten*, Docter *Field*.

Let vs all *looke* vpon the zeale of the *Chriſtians* in the Primitiue Church, who being daily *perſecuted*, yet prayed vnto God, and prayſed the *Lord*, in the dens of the *Earth*, as *Plinius ſecundus* their aduerſary in the time of *Traians* the *Emperour* teſtifieth of them. But *wee*, beloued, haue our *Oratories open*, our *Pulpits frequented*, our *Churches beautified*. They had the *greateſt* tormentors that euer were, and yet *inſulted* ouer them, as *Antonius Pius*, the beſt of the Heathen Emperours, *confeſſed*. Wee haue had *Kings* to be our nurſing *Fathers*, and *Queenes* to be our nurſing *Mothers*.

Plin. ſecund. l. 10. ep. 61.

In an Epiſtle to the Aſians.

Conſider the three *Children* ſinging in the *furnace*; *Paul* and *Silas*, in the *ſtockes*, *Martyrs* at the *ſtakes*; other holy *Saints* deuoured by *wilde Beaſts*, *beheaded*, *preſſed*, *roſted* vpon ſpits, *broyled on* gridirons, *boyled* in hot Oyle, and ſcalding Leade; *throwne* downe from Mountaines vpon ſharpe ſtakes, *torne* with wilde horſes, *rent aſunder* with the violence of bowed trees, *brayned*, *racked*, *prickt* with pen-kniues, their eyes *boared* out, their tongues *cut*, their Armes, Hands, Legs, Feete, and all their members *disfigured*, their bowels *diſmembred*, and they famiſhed to death, yet neuer denying their *religion*.

Behold

Behold the *Martyrs* in *Queene* MARIES time, thrust out of their *Houses*, spoyled of their *Patrimonies*, loaded with *irons*, locked in *Prisons*, burned with *fire*. They were *flesh* and *blood*, as well as wee; life was as *sweet* to them as to vs, their bodies were as *sensible* of paine as ours; wee goe to the same *Heauen* with them, yet to see how they *dyed*, would make a man out of *loue* with life, and out of all *feare* of *death*: it would extract *teares* from any that was euer able to *weepe*. Beloued, there is now no *dragging* out of *houses*, no *hiding* of *bibles*, no *creeping* into *woods*, no *rotting* in *dungeons*, no *casting* of *infants* out of the mothers belly into the *flames*: the Gospel is *preached*, *professed*, *Professors encouraged*, *Preachers rewarded*. Neuer was the *Land* so happy for zealous and preaching *Bishops*: neuer *better meanes* of saluation offered. O then, let vs be *feruent in spirit*, seruing the Lord. It was this that *honoured Apollos*, *Act.* 18. 25. Let vs not sell the truth for the *fauour of men*. Let vs remember that *Eli* was *plagued* for honouring his *Children* aboue GOD: so, all must looke for some iudgement that are neyther *cold* nor *hot*, but *neglect* the worke of the LORD. Be eyther a whole *Protestant* or *Papist*.

Rom. 12. 11.

1 Sam. 18.

It is not for any to defend that *Atheisticall* Position, that all *Controuersies* may be taken vp, and all Religions accord together; that our *Differences* are of small *importance*; that they pertaine onely to learned men to thinke vpon; it is not for the common people to talke of *Religion*; yes, euery one must

muſt be ready to giue an account of his *Faith*, and yeeld a reaſon of his *Profeſſion*, and dye in defence of his *Religion*: eſpecially, ſeeing *luke-warmneſſe* is here *threatned*. And therefore were I as *happy* as *Salomon*, to haue whatſoeuer I would aske, this is the greateſt *bleſſing* that I would *craue* for you, to be *zealous* and *amend*, and doe your *firſt workes*, and this ſhall be my Prayer: but I come to *Chriſts* threat of the Hypocrite. 1 Kings 3. 5.

So then, becauſe thou art luke-warme, &c.

IT was a wiſe *Anſwere*, that is reported of our beſt, and I hope the laſt Cardinall, that this Iſland ſhall euer ſee, who when a skilfull *Aſtrologer* vpon the Calculation of his *Natiuitie* had fore-told him ſome *ſpecialties* concerning his future *eſtate*, anſwered: ſuch perhaps I was borne, but ſince that time, I haue beene *borne againe*, and my *ſecond natiuitie* hath croſſed my *firſt*. It was otherwiſe with *Laodicea*, for at *firſt* it was a *holy* Citie, a *choſen* place, a *iuſt* people, but now they *reuolted*, *apoſtated*, and the beſt of them were *hypocrites*, *luke-warme*, neyther *hot* nor *cold*, therefore GOD threateneth, *So then, &c.* 1ª. 2ª.

Victorinus interpreteth *luke-warmneſſe* of *diſſemblers* of *Religion*, *Polititians*.

Primaſius, of *rich men* vnmercifull to the *poore*.

Ambroſe, of them that haue *Faith*, and no *workes*.

Anſbertus, of many who tooke the *habite* of *Monkes*, but followed the world.

Rupertus, of vnthankefull men attributing all to *themſelues*.

Ioachimus Abbas, of one that is neyther *triſtis ad pœnitentiam*, nor *alacer ad Dei obſequium*, neythe *ſorrowfull* in *repentance*, nor *quicke* in the *commandements*.

Cœlius Pannonius, of *Hypocrites* counterfeiting vertues which they haue not.

Generally, it is vnderſtood of *thoſe*, who perſwade themſelues to be good when they are bad, as the *Phariſees*. *Iohn* 9. 40. who though they *ſaw* CHRIST in *perſon*, and beheld him in his *Miracles*, yet they would not *acknowledge* him; they were *blinde*, yet ſeemed to be vnwilling of this veyle, *Are wee blinde alſo?* it was hypocriſie in them.

Ber. ſe. 65. Cant. When this once poſſeſſeth a man, the *Spirit* is *quenched*, *Sloath* then *increaſeth*, *Charitie cooleth*, *Pleaſure flattereth*, *Securitie deceiueth*, *Cuſtome reuoketh*, the *Law* is *diſſembled*, *right* is *concealed*, and the *feare* of GOD *relinquiſhed*: this is the *end* of luke-warmneſſe, and the *fruit* is the wrath of the *Almighty*.

Doct. *So then becauſe*, &c.] Whence this *Doctrine* followeth; *Luke-warmneſſe in Religion moueth the Higheſt to great wrath*. A ſinne ſo *horrible*, that the Lord threatneth, if any man in *faint-heartedneſſe* for want of Patience with-draw himſelfe, his ſoule

He. 10. 38. ſhall haue no pleaſure in him. And the fearefull

and

and *vnbeleeuing*, (which dare not ſtand to the *profeſsion* of the truth) ſhall haue their portion among *murtherers*, and *whoremongers*, and *ſorcerers*, and ſuch like *perſons*, in the Lake which *burneth* with fire and Brimſtone, which is the *ſecond death*. Apoc. 21. 8.

Wee muſt haue our *Fathers* name written in our *foreheads*, that all the world may ſee wee are not *aſhamed* of our *profeſsion*. If we be not *Martyrs*, yet we muſt be *confeſſors*, elſe we are no *Chriſtians*. So *Barnard*, *Cum cauſa Dei ventilater in medium & falſitas præponitur veritati, qui pro perſona quam gerit non reſiſtit, de ſuo damnabitur ſilentio.* When the cauſe of God is *diſcuſſed*, and falſehood *preferred* before the *truth*, hee that according to the *perſon* hee beareth, doth not reſiſt it, ſhall bee *condemned* for his ſilence. Apoc. 14. 1.

Wee all ſtand vpon *Iaacobs Ladder*, and muſt eyther *aſcend* or *deſcend*; *Si attentes ſtare ruas neceſſe eſt*, If thou trye to ſtand ſtill, thou muſt fall; he is no whit good that deſireth not to be better: for when a man leaueth his deſire of being better then hee giueth ouer his former *goodneſſe*. So *Ier. Vbicæperimus ſtare, deſcendimus, noſtrumque non progredi iam regredi eſt.* When we begin to ſtand ſtill, we goe downe, and our not going *forward*, is to goe *backward*. Bar. epiſt. 91. Ier. epiſt. ad Demetriadem de Virginitate.

It is recorded of *Valentinian*, that when his *Souldiers* had choſen him to be *Emperour*, they were conſulting to haue another ioyned with him: *No* (ſaid he) *it was in your power to giue me the* Empyre *while I had it not, but now when I haue it, it is not* Theod. l. c. 4.

in your power to giue me a partner. VVe gaue God our hearts in *Baptisme*, and they belong to *him* by right of *creation*. He will haue the whole and cannot endure any riuals or luke-warmnesse.

Vse 6. The *vse* of this toucheth to the quicke all those who *imagine* that they may do as others in outward worship, so that they *keepe* their hearts to God, as though GOD were not the creatour of their *bodies*, as well as of their *soules*.

Optat. l. 1. Some are like the *world*, running in a *Circle* of temporizing; alwayes about the *way*, neuer in the

2 Tim. 3. 7. *way*: like those seely women, euer *learning*, neuer comming to the *knowledge* of the *Truth*. Others, like the *Hedge-hogge*, which hath two holes, one toward the *South*, another toward the *North*; the wind blowing in the one, shee *shutteth* that, and *openeth* the other; they turne on any side. Others, like

Ioh. 3. 1. *Nicodemus*, that came to *Iesus* to be instructed, but

Ioh. 9. 28. it was by night: like *Ioseph* of *Arimathea*, a Disciple of Iesus, but secretly, fearing the Iewes. Like the *Marygold*, shutting and opening with the Sunne. Like *Mermayds*, halfe Flesh halfe Fish. I would to God wee were eyther *cold* or *hot*, but rather hot and *zealous in Religion*, that as the hottest *regions* bring forth sweetest spices, so the most *zealous* people might be most *fruitfull* in good works. But alas, many amongst vs the more they are taught, the more ignorant they are, and the more *aged* the more *colde*. Many come to heare the word, but they profit not in the encrease of knowledge they will come and stand before the *Preacher*,

but

but they will not trye by the *Scripture* whether the things be ſo, or not, which are taught them. They will not be at coſt to buy a *Bible*, or if they doe, they will not read it, or if ſometimes, yet not in a conſtant courſe.

Many are content to frequent the *publike* Congregations vpon the Sabbath, but they will not priuately *ſanctifie* it in their *families*. Many will ſhew *religion* in the generall calling of a *Chriſtian*, while they are in the Church, but in their *particular* duties they faile. Theſe are the ſinnes that goe vp vnto *Heauen*, and cry for *vengeance*, and threaten *puniſhments*. What could haue taken away that ſweet *Prince*, of freſh and bleeding *memory*, Prince HENRY, the expectation of all the Chriſtian world, but our *luke-warmneſſe*? But bleſſed Prince, our ſinnes haue aduantaged thy holy *ſoule*, though robbed vs of our happineſſe in thee. O *mourne* then for the ſinnes of this *age*, but eſpecially for *luke warmneſſe*. Returne ye ſeduced ſoules from the fleſhpots of *Ægypt*, from the vanities of *Rome*, offer to God the ſacrifice of *zeale* in defence of our true Church.

If any ſhall ſay, wee loue to be *zealous* for antiquitie, and not for noueltie; your Church hath beene but ſince *Luther*, *Anno Dom.* 1517. for this is a common obiection.

Wee anſwere, hee was not the *founder of our religion*, but God himſelfe, the *auncient* of dayes. As he did *originally* deduce thoſe things which hee taught againſt *Papiſtry* from the *Scriptures* and out

D. *Abbot*. Now the moſt reuerend Archbiſhop of *Cant.* anſwere to D. *Hill*.

of the *workes* of the *auncient Fathers*, ſo did hee deriue them hereditarilie from others, as *Iohn Hus*, *Hierome of Prage*, and the reſt as *Francis Guicciardin* an *Italian* and *Florentine Hiſtoriographer* plainely confeſſeth. *Hus* being 100. yeeres before *Luther*, and yet prophecying of him not long before his death.

Guic. hiſt. l. 13.

Fox. Martirall.

And ſo generally, was his Doctrine ſpred, that a generall counſell of *Conſtance*, was called principally againſt the *Huſsites*. The nobles of *Bohemia* wrote ſupplications for them, but (contrary to the *Emperours* ſafe conduct giuen to the former of them) they were *burnt*. *Sigiſmund* could not bee ſatisfied for the breaking of his promiſe, till by their decree which is in the 10. Seſſion, the Counſell ſignified that their authoritie was ſuch, that they might diſannull what he had appointed. *Campian* ſhifteth it of ſo. *Imperator promiſit, orbis Chriſtianus maior Imperatore diſſoluit.* He calleth ſome *Biſhops* the Chriſtian *world*, were they neuer ſo many in number, had they authoritie to make him breake his Oath? At laſt they muſt flye to their olde *axiome*. Faith is not to be kept with *Heretikes*, The *Heathens* would be aſhamed of it, and *Cacanza* paſſeth it ouer being in the 10. Seſſion: ſaying, *Nothing was done then worthie of note.* I omit their taking the Cup from the people, a *non obſtante* of *Ch. Com. Seſſ.* 13. Before theſe *Wiclif* was zealous for our *Religion*, and ſo earneſt againſt Popery, that *Cochleus* affirmeth, Hee thinketh the torments of *Wiclif* are greater in Hell then thoſe of *Iudas*

In tab concil. ante *Platinæ*. hiſt.

Anno 1415.

Camp. cat. 4.

Cochl. hiſt. *Huſſ.* lib. 2. p. 74.

Cochl. l. 2.

Iudas or *Nero*. Heare the charitie of the *Romaniſts* towards the beſt *Chriſtians*. His *Doctrine* was ſo generally receiued in *Oxford* by the beſt, that Pope *Gregory* the eleuenth, in the yeere 1378. directed his Bull to that *Vniuerſitie* againſt his articles. Yea, for the ſpace of 30. yeeres after, ſcarſe was there a man there but held his *opinions*, and taught the ſame to their ſchollers. He hauing proteſted, that as neere as hee could, hee did all things *ad honorem Dei & vtilitatem Eccleſiæ*. For the glory of God and benefit of his Church.

Huſſus. to. 1. in replica. contra. *Ioh. Stoakes* foll. 110.

De verit. ſcrip. p. 145. & p. 15.

They were ſtill defended, in the dayes of *King Edward* the fourth, Anno 1476. which cauſed the *King* to write letters for the burning of them. I might alledge the teſtimonies of many, *Reignald Paine*, Biſhop of *Chicheſter* and others, Anno 1457. out of this place, Preaching that the *Biſhops* ſinned in buying their admiſſions of the *Pope*, againſt begging *Fryers*, *Tranſubſtantiation*, and other *errours*.

Balæus cent. c. 19.

I could ſuge other ſtoryes at large, of the Lord *Cobham*, burned in S. *Gyles* field, *Anno* 1417. in defence of our Religion. Of *Humphrey* Duke of Gloceſter, Sonne of HENRY the fourth, Brother of HENRY the fift, and Vncle to HENRY the ſixt, ſtifled with a *pillow* for profeſſion of the *Goſpell*, *Anno* 1447. ſo that before and after *Luther*, wee haue had *champions* to fight againſt the Pope. If this hath not alwayes beene viſible, wee anſwere, no more is alwayes the Moone in the heauens, becauſe *ſometimes* there is none *ſeene*, as in the change,

Fox. to. 1.

Balæus cent. 8. c. 2.

change, yet it were absurd to conclude that therefore there is no Moone at all there.

The auncient *Fathers* before these, were ours in the maine *points* of religion.

Lactantius, against images. *l.* 2. *instit. c.* 9.

Ambrose, against praying to *Saints. com. in Rom. c.* 1.

Chrisostom, for the marriage of the *Clergie. hom.* 7. *ep. Heb. & l.* 1. *adu.* Iouin.

Six. Sen. Bib. S. l. 5. Saint *Augustine*, against free-will, made *Sixtus Senensis* reiect his opinion.

Theodoret, against *transubstantiation*, so that he who in the end of his dialogues, writeth the admonition to the Reader, is enforced though he be a *Papist* to confesse that hee hath many things against it. Post *Epiph. The*: dial.

Gregory, against the Supremacie of the *Pope. Ep. ad Plauritium.*

Barnard, touching the matter of *merit by works. se.* 61. *in cant.*

For *iustification* by faith in Christ alone. *ep.* 190. for certaine assurance of *Saluation*, in the death, and by the strength of our *Sauiour. se.* 3. *de* 7. *misericordijs.* And for disliking then the vile life of the Clergie, *se. in concilio Rhemensi*: how copious is he?

But wee stand not vpon the authorities of men, neither vpon the name of *Lutherans*, *Caluinists*, *Zuinglians*: for these were not founders of our *Church*, but reformers of it, and sweepers of many abuses and *Popish errours*: Neither so much vpon the

the name of *Proteſtants*, though this name aroſe honourably at *Spires* in *Germany*, when the *Duke Electour of Saxony*, the *Marques* of *Brandeburge*, the *Lantſgraue* and other *Princes*, made a ſolemne proteſtation againſt an edict made in *preiudice* of the reformed Religion, *Anno* 1529. But with matureſt iudgement, and ſober *vnderſtanding*, our men conferre the *Scripture* in many languages, they pray vnto God to inlighten them, they looke into *Fathers*, *Hiſtories*, *Councels*, they compare old *things* with *new*, they leaue no good meanes *vnattempted* to ſift and ſound the truth, and ſtill the farther they looke, the leſſe ground they finde for *Popery*: they more hate it in their old age, then in their young, vnleſſe they put a vayle before their *eyes*; then let them be *carried*, and run from vs, they were *neuer of* vs. *Sleid.* Hiſt. l. 6.

Nay, the *bookes* of controuerſie in Religion, ſo they be not mingled with State-*cauſes*, are to be ſold commonly, which yet our *aduerſaries* interdict to their *followers*: and which is more the *ſcripture* is open, euery man may *read it*, and is exhorted to the *ſtudy* of it, to lay foundation here as vpon a *Rocke*: not to build vpon the *waters*, the Scholemen, as the *Papiſts* doe. Witneſſe one of their owne writers, who teſtifieth of himſelfe, that he had ſtudied *Schole-Diuinitie* and the Canon law for the ſpace of 16. *yeeres*, and yet neuer ſo much as ſaluted either the *Scriptures* or *Fathers*. *Ferdinand. Velkoſill.* Ep. in præf. in aduerſ. Schol. Theol.

So that our *Aduerſaries* are *Laodiceans*, neither

ther colde nor hot, and come first here to be *taxed*. For doe they not perswade themselues that they are *rich*, when they are *poore*, and *blind*, and *naked* in spirituall graces, counting Christs *robes* of righteousnesse not *large* enough to couer their
Is. 64. 6. *nakednesse* of sinne, patching to a piece of *new cloth*, as if the old were out-worne, botching to it the *menstruous* and *filthy* clouts of their owne *righteousnesses*; which like the curtald *garments* of *Dauids*
2 Sam. 10. 4. seruants cannot hide their shame, but *defile* them, as
Iob 9. 31. *Iob* confessed, *Mine owne garments defile mee*, and had more *need* to bewashed themselues in the *blood* of the *Lambe*, then to goe about to *wipe* away their scarlet *sinnes* by *Popish* Indulgences?

Were Saint *Paul* now in *Rome* hee would vtter the same *words* that hee did in the midst of *Mars hill* at *Athens*; *I see that in all things you are too* superstitious *and* furious: for, as CHRIST was *crucified* at *Rome*, *Re.* 11. 8. which is not meant in respect of the *place*, for that was *Ierusalem*, but if wee respect the *power* and *authoritie* that put him to death, a *Romane* Iudge, *Romane* Lawes, *Romane* authoritie, a kinde of death proper to the *Romanes*, and in a place which then was within the *Romane* Empire: so, now in his members hee is especially persecuted by *Rome*; sending out *Priests* and *Iesuites*, as so many *Fire-brands*, seeking to set on *fire* the seuerall corners of the Church: but these and the rest of those *Orders*, are at last *betrayed* by their owne Confederates.

Sleid. l. 21. By *Albertus*, *Pighius*, and *Ferus*, and *Vergerius*, who

who intended to write againſt *Luther*, in the point of Iuſtification by Faith onely.

By *Didacus de la Vega*, a Spaniſh Fryer of *Toledo*, in the *ſufficiencie* of the *Scriptures*. Do. 12. poſt Pentecoſt.

By *Andreas Maſius*, in Reliques.

By *Contarenus* the Cardinall, touching the doctrine of Free-will. De lib. arbit.

By *Petrus de Aliaco*, in the Canonizing of ſo many Saints. De reformat. Eccleſiæ.

By the *Seculars*, withſtanding the *Ieſuites*, who giue a toleration to their *Proſelytes* to come to the *Proteſtant* Churches. Quod l. fol. 21 In margine.

Alas, what zeale is in this, or in their other actions? yet to giue them their due, I muſt confeſſe they haue *zeale*, but not according to *knowledge*.

How *zealous* are they to the *Pope*, in their reuerence and worſhip of him? The word *Papa* at the firſt vſed honeſtly for a Father, as *Auſtine* ſtileth *Ieſome*, but now challenged by an *vſurper*, *murtherer*, and *Herodian Fox*; and more truſt giuen to *him*, then to *Chriſt*, as *Gerſon* in his time complained. Gerſon. part. 1. de exã. doct. conſid. 7.

What *Treaſons* dare they not attempt to *maintaine* his Kingdome? witneſſe the *Gun-pouder Treaſon*, for which prayers were made by *R. B. P.* in his *Seauen ſparkes of the enkindled Soule*, before the *Stratagem* was diſcouered; and his *Motto*, *In my Meditation breaketh out fire*; His *brag*, *The memory of Nouelties ſhall periſh with a* cracke, p. 32. *The tempeſtuous* night *being paſſed, a perpetuall* day *ſhall be our comfort*, p. 35. *The* cracke *was heard into all*

Lands, and made Nations quake for feare, p. 54. *Confirme the hearts of those thy Labourers: endue them with strength from aboue, and giue successe vnto their endeuors*, p. 69. *Parsenimus* defends it, saying, *Take away roote and branch*. So, *Eudæmon-Iohannes*, apologizing *Garnet*, but as sufficiently answered as euer our Church could desire, by a reuerend *Prelate*.

D. *Abbot.*

What damnable *slanders* haue they not put vpon our late *Soueraigne*, blessed *Queene* ELIZABETH: they haue it from their Father, *Parsons*, I had almost said, the *Diuell*; for who else could *breathe* out such impostumate detractions against *her*, who was the *glory* of her Sexe, the Myrrour of *Maiestie*, whom all Protestant *Generations* shall euer call *blessed*, though a generation of *Vipers*, not *fore-warned* of vengeance to come vpon *them*, seeke to sting her *reputation*, calling her *miseram fœminã*, placing her in *Hell*; making her life *wicked*, her death *cursed*.

He *dipped* his pen in the *poyson* of *Aspes*, which was vnder his *lips*, and sought to enuenome the *name* of this holy Saint, whom *neighbouring* Nations eyther *triumphed* in, or *trembled* at; whose *countenance* was able to terrifie *Treason*, who might truely haue vsed the words of *Deborah*; *In Israel, vntill I* Deborah *came vp, they chose new Gods*, vnder whose gouernment all this *Kingdome*, especially *you of this place*, liued in such peace and plenty, in such obedience to GOD and *her*, and in such loue one to another. She was a woman after Gods owne *heart*, shee led his people like a *Flocke* 45. *yeeres* through a Wildernesse of many *distressfull*

Iudg. 5. 8.

dangers;

dangers; ſhee was the *Diamond* in the Ring of the *Monarchs* of the earth, and notwithſtanding all the *roarings* of the Buls of *Baſan*, Centaurs and Minotaurs of *Rome*, their *thundrings*, *lightnings*, *excommunications*, *execrations*, *Incantations*, *conſpiracies*, *rebellions*, *drugs*, *daggers*, and *dags*, yet ſhe liued to out-liue the malice of her enemies, and dyed in *peace*, and was buried with *Regall buriall*.

Let the *zeale* of theſe prouoke vs, leaſt they get ground of vs in their bad cauſe: it is good to be zealous in a good cauſe; *Canes latrant pro dominis*, Dogges barke in defence of their *Maſters*, and ſhall wee be *ſilent* in defending the *Lord* IESVS. Feare not the ſcoffes of *Atheiſts*, thou art a ſtranger at home, no maruell if the Dogs of the world barke at thee. There is none that reproacheth thee for zeale in *Religion*, but brandeth himſelfe with the ſinne of *luke-warmneſſe*, and here hee may ſee his puniſhment. *Woe be to fearefull hearts, and faint hands, and the ſinner that goeth two wayes.* Eccl. 2. 12.

Let vs that thinke we ſtand take heede leaſt we fall: let vs conſider the *ſeaſon*, redeeme the *time*, not harden our *hearts*, hearken to the *voyce* of GOD while it is called to *day*. GOD ſpared not the olde *world*, who deſpiſed *Noah*; the *Sodomites*, which vexed *Lot*; *Ieruſalem*, which abuſed the *Prophets*; and you heare how hee threatneth LAODICEA. How ſhall wee eſcape if wee neglect ſo great ſaluation? Hee will *ſhew* vs out of his mouth if wee diſſemble before him. Let vs then now at the laſt *ſeparate* light from darknes, God from an *Idoll*, the

the Israelites from the Canaanites, the precious from the vile, the beleeuers from Infidels, Protestants from Papists. Let them *returne* vnto vs, but let not vs *returne* vnto them, who in *Superstition* are Heathenish, in *Tradition* Iewish, in *Treason* diuellish. Then shall hee make vs to this *people*, a fenced *brazen* wall, and they shall *fight* against vs, but shall not *preuaile* against vs; *for I am with thee to saue thee and deliuer thee, saith the Lord.*

But my last *circumstance* calleth mee.

2ª. 22. *Drusius* Heb. quæst. l. 1. & 2.

בדיס
חרס
שס מת
שס מתא

The Iewes had three kindes of Excommunication, *Niddui*, *Herem*, *Sham-meth*.

By the first they were remoued from *Ecclesiasticall* assemblies. By the second there was an *Anathema* published against them. By the third they were *Samatized*: the word *Sham-matha* in the *Chalde* or according to the *Hebrew Sham* & *Meth. Hi* signifying there is death. So is there in this *seperation*, The Lord *willingly* freeth himselfe of them, as a man would his *stomack* of *vndigested meat*: He doth it with a kinde of *exultation*. This *Moyses* tolde the *rebellious* Israelites: and it shall come to passe that as the Lord reioyced ouer you to doe you good, and to multiply you; so the Lord will reioyce ouer you to destroy you, and to bring you to *nought*, and ye shall be plucked from the land whither thou goest to possesse it: *Deut.* 28. 63. And if once the Lord cast vs vp, hee will neuer returne to his *vomit*, but I presse not the word: I come to my last Doctrine.

The

Doct.

The long ſuffering of *God* neuer *leaueth vs*, till there be no hope of *amendement*. When the Lord had purpoſed to *deſtroy* the old *world*, becauſe the wickedneſſe thereof was very great, hee did firſt vſe all meanes to *reclaime* them. Hee gaue them an *hundreth* and *twenty* yeeres to *repent* in, and in the *meane while*, ſent *Noah* a Preacher of righteouſnes, to forewarne them of the *danger*, both by *verball* & alſo *viſible* preaching, in making an *Arke*, for the ſauing of himſelfe and his houſhold. Hee ſent *Samuel* to *Saul*; *Elias* to *Ahab*; *Ionas* to Niniueh, an *Epiſtle* to Laodicea: but if *theſe* will not moue, hee caſteth *vtterly* off.

2 Pet 2.5. Heb.11.7. 2 Sam.15.16. 1 King.21.18.

Laodicea muſt be *ſpewed out of his mouth*. Her wealthy, inſolent, imperious inhabitants, *father*, *ſonne*, *nephew*; *olde*, *young*, all muſt be *reiected*. It is not the loſſe of their *wealth* alone, nor decay of *Marchants* and men of *warre*, the *rooting* out of the *nobleſt* families in *Laodicea*, nor the *funerals* of priuate houſes, but the fall of the whole *Citie*. It's a fond *conceit* of the prophane vulgar to make God all of *mercies*, a groſſe *ignorance* to diſioyne mercy and iuſtice in him to whom they are both eſſentiall. Dare wee hope that GOD can be ſo kind to vs as to be vniuſt to *himſelfe*? No, hee will *repay* vengeance to thoſe that will not receiue the call of *mercy*. *Hee will ſpew them out of his mouth.*

Vſe.

The *vſe* of this may ſerue as a *glaſſe* to all impenitent ſinners, to looke vpon Gods *iudgements*, poured downe vpon them who made no conſcience of their wayes, & neglected his Commandments.

Let

Iudg.2.14. Let *worshippers* of strange Gods looke vpon the *Israelites* spoyled for this.

1 King.14.10. Let *creepers* vnto Images looke vpon *Ieroboam*, cut off with all his house.

2 Ki.19.35.37. Let rash *swearers* looke vpon the blaspheming *Sennacherib*, King of *Assyria*, killed by his sons *Adramelech* and *Sharezer*, and an Angell of the Lord smiting in his Campe in one night an hundred fourescore and fiue thousand.

Num.15.36. Let *prophaners* of the Sabbath looke vpon the *gatherer of stickes*, stoned by all the people.

2.Sam.18.9. Let *rebellious* children looke vpon *Absolon*, hanged and cast into a pit.

Gen.4.24. Let *Murtherers* looke vpon *Cain*, his blood was shed by *Lamech*, his Nephew.

Num. 25.9.11. Let *adulters* looke vpon foure and twenty *thousand*, perishing for committing it with the daughters of *Moab*.

Iosh.7.24.25. Let *theeues* looke vpon *Achan*, his sonnes, daughters, and all his substance burnt for *stealing*.

Dan.6.24. Let *false witnesses* looke vpon the rulers that accused *Daniel*, they were brought and cast into the Den of the *Lyons*; they, their children and their wiues, and the Lyons had the masterie of them, breaking all their bones in pieces, ere euer they came at the ground of the Denne.

1 King.22.34. Let *couetous men* looke vpon *Ahab*, tyrannically possessing *Naboth* his Vineyard, falling in Battaile.

Orosius. Let *luke-warme* professors looke vpon *Laodicea*, it is fallen by an *Earth-quake* for neglecting the Gospell. So that as *Christ* bad his hearers remem-

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ber *Lots* wife, (ſo I may ſay vnto you all) *remember Laodicea.* Luk. 17. 32.

Woe vpon woe is *threatned* againſt *Chorazin*, *Bethſaida* and *Capernaum*, for their *coldneſſe*. Thoſe Cities glittered with Chriſts *miracles*; their ſtreets ſounded and rang with his *doctrine*; the inhabitants were *priuiledged* with his *familiaritie*. But for as much as there was no more in them then in *Gath*, or *Aſhkelon*, Cities of the *Philiſtines*, and the Vineyard was as barren as the *wilderneſſe*, and Chriſt was in their *ſtreets*, not in their hearts, therefore *curſes* were thundred to them; ſo to *Laodicea*.

Notwithſtanding, write it in *tables*, and let it be a monument for the laſt day, that the Lord is *gracious* towards *vngracious* ſinners, if they quench not his *ſpirit*, if they *deſpiſe* not his *Prophets*, if wee *abuſe* not his *mercies*, if wee *neglect* not his *iudgements*.

But alas, our ſinnes haue made this a *preaching* not fit for theſe times, *bleſsings* muſt ſleepe a while, *mercy* goe aſide, *peace* returne to the God of *peace*, and not be ſpoken of. This rather ſhould be our preaching, There is *iudgement* with thee O Lord, with thee there is *ruine*, and *ſubuerſion*, with thee is *battaile*, and *famine*, and *ſnares*, *plague*, and *ſtorme* and *tempeſt*, *fire* and *brimſtone*, therefore thou ſhalt be feared. Epiſ. Lond. in Ionam.

Mercy and *Iuſtice* are two ſiſters, and as the one hath had her day, ſo the other ſhal not miſſe hers, vnleſſe we be zealous and amended. The Lord hath two armes, two cups, two recompences, and doubtleſſe

there is a *reward* for the *righteous*, and *torment* for the *obstinate*, and *false-hearted*, and *luke-warme* professor. Which should be a *motiue* to all *true-harted* Protestants, to ioyne together as one man, *against* them that haue euill will at *Syon*, the common *aduersary* the *Papists*, and all that are *Popishly affected*, the *Gangrens* of this Land, if euer wee would haue *good*.

All *Israel* was against *Achan*, in the Valley of *Achor*, becausse hee was the cause that they could not stand against their enemies. In the *Conspiracie* at *Rome* against *Iulius Caesar*, there were no fewer, by report, then foure and twenty *daggers* stabd into his body, becausse he was taken by the *Nobilitie* of Rome, to be an *enemie* to the Common-wealth; shall *Priests* and *Iesuits*, be suffred to runne from *house* to *house*, and seduce whole *families*? shall we nurse vp *Lyons-whelpes* for our owne ouerthrow? What saftie can we be in, when such *Miscreants* lurke in your *dewllings*? iet in your *streetes*? when neither *Country*, nor *Citie*, nor *Court* is free of these *conspiratours*, keeping a dayly *record* of all our actions, and haue *taken to vse* whatsoeuer hath beene spoken, or done, against them, these many *Halcyon* yeeres of ours, meaning to *exchange* it, tenne for one, if euer they see the *day* of their long *expected toleration*, and so *expulsion* of the Gospell: which Lord let them neuer see.

The gates of *Rome* cannot hurt vs, no nor the gates of *Hell* vnlesse we hurt our selues.

I appeale to *you Worthy*, and Honourable *Magistrates*,

Magiſtrates, to whom the ſword of *iuſtice* is committed. You may thus reaſon, as the Oratour againſt *Catiline*. Did *Publius Scipio* a priuate man kill *Tiberius Gracchus*, but lightly weakning the ſtate of the *Common-wealth*, and ſhall we that are conſuls let *Catiline* alone deſirous to lay waſt all the world with ſlaughterings and *fierings?* Not onely for Gods ſake, but for our *Kings ſake*, whoſe deputies ye are, as he is Gods; not onely for *Religion*, but for very *pollicie*, as you regard the peace of this *ſtate*, and well-farre of the *Church*, as you loue your owne liues, rouze vp your *ſpirits*; the cauſe is the Lords, vindicate his diſhonour. He hath made our *Land* a *ſanctuary* for true Religion, a *refuge* and ſhade in the heate of the day, for perſecuted *Profeſſors*, who haue beene chaſed like *Bees* from their owne *Hiues*. Hee hath made this place a *Temple* for himſelfe to *dwell* in; the zeale of it hath beene *famous* ouer the world: O let it not be a common *receit* for all commers, *Atheiſts*, *Neuters*, *Hypocrits*, *luke-warme Profeſſors*, *Popiſh wanderers*.

It was the *defence* of Religion, that made *Dauid*, *Salomon*, *Ioſias*, *Conſtantine*, *Edward* the 6. Queene *Elizabeth*, and our late bleſſed Prince *Henry* ſo honoured, that their names amongſt all true hearted *Proteſtants*, are like a precious oyntment, their remembrance is ſweet as hony, and as Muſicke at a banquet of wine. It is this that muſt honour you all. Eccl. 49. 1.

Remember, that to whom much is giuen, of them much ſhall be required. Wee of this Land haue beene a *long time* the trees of the *Lords Vineyard*,

full of ſappe, of as many *fauours* as any people of the *world*. If we be his *Oliue-trees*, we muſt haue fatneſſe. If his *Figge-trees*, we muſt haue ſweetneſſe. If his *Vine-trees*, we muſt haue Wine, chearing the heart; I meane, we muſt bring *forth* good fruit to benefit others.

Luc. Dial. The *Heathens* faine of the *Powers*, that euery one choſe a tree. *Iupiter*, he choſe the *Oake* for *continuance*; *Neptune*, the *Cedar* for *tallneſſe*; *Apollo*, the *Laurell* for *greenneſſe*; *Venus*, the *Poplar* for *whiteneſſe*; *Pallas*, the *Vine* for *fruitfulneſſe*: our true GOD hath *choſen* vs as a *peculiar people* to himſelfe. O then, bring forth *fruits*, *worthy* of the Goſpell: be *earneſt* and *diligent* to make your *Election ſure*, eſpecially you, whom the Lord hath placed as the *Eye of this Land*.

Aug. 8. ciu. 23. *Mercurius Triſmegiſtus* tolde *Aſclepius* that *Ægipt* was the Image of *Heauen*, I am ſure your *Citie* is an Image of the *whole earth*, and I hope it ſhall be called *Vrbs æterna*, an euerlaſting Citie, more truely then euer *Rome* was by *Ammianus Marcellinus*, though *I know it muſt haue a period*.

Pind. Od. That which *Pindarus* fained of the Cittie *Rhodes* is true amongſt you; *Gold* hath beene as *plentifull* as if it had almoſt *rained* downe from Heauen: *glorious things are ſpoken of this Citie of God*: it hath the *Temple* of the Lord, and *Court* of the Kings ſeates of *Iudgement*. It hath a *Royall Navy* of Veſſels, and is fenced not onely with theſe wals of

Herod. Poly. wood as *Græcia* was againſt *Xerxes*, but it hath a Tower furniſhed with Inſtruments of *braſſe* and

Iron, againſt your enemies, it hath many ſumptuous *buildings*, and faithfull *Watch-men*, yet vnleſſe the Lord keepe the *Citie*, the watch-man waketh but in vaine. Defend *Religion*, and the Lord will fight for you, and defend you all. Pſal. 127. 2.

I ſpeake to you *aged Fathers*; Be like the Sunne in the *Firmament*; not like *Ezechias* Sun that went backeward, not like *Ioſhuahs* Sunne that ſtood ſtill; but *Dauids* Sunne, that like a Bridegroome commeth out of his Chamber, and as a Champion reioyceth to runne his race. Be like the Sunne in the *Firmament*, more glorious at the ſetting then riſing: the neerer you are to your graues, be the more zealous in good workes.

I ſpeake to you *young men*; Beloued *brethren*, offer to God the firſt fruits of your youth, call vpon the name of the Lord for helpe: be ſtrong in defence of that profeſſion, wherein you were baptiſed, and hee that hath begunne in you a good worke will perfect it.

I ſpeake to you *Matrons* and deuout *Virgins*; Learne of *Eſther* and her *hand-maides*, to be true to the Lord and his word, ſo ſhall all *generations* call you bleſſed.

In a word, I ſpeake to you *All*; Remember what you haue *heard*: many *Preachers* haue beene ſent vnto vs. The *Heauens* ouer our heads, haue beene reſolued into teares, weeping for our ſinnes. The *Earth* vnder our feete, hath trembled for feare of thoſe plagues which we deſerue. The roaring *Sea* hath ouer-ſwelled the vſuall bounds. *Death*, hath

beene ſometimes vſherd amongſt you, with the pale horſe of a ranging Peſtilence, deſtroying day and night. *O let not theſe things be forgotten, as though they had neuer beene!*

At the laſt, let the reward moue vs, Behold this day CHRIST ſtandeth and *knocketh* at the dore of *your* hearts, ſaying: *If any man heare my voyce, and open the dore, I will come in vnto him, and* banquet *with him, and hee with mee.* This knocking is his *calling* vnto vs by his *words, workes, benefits.* This dore is the cloſet of our *hearts*; the hearing, is our *obeying*; the *opening*, is the *readineſſe* of our ſoules; this *comming in vnto vs*, is his *being* in vs by his holy Spirit; this *banquetting* is the continuall feaſt of a good *Conſcience*, which that wee may all haue, and ſo ſit with CHRIST in his *Throne*, when we haue *ouercome*; the good Lord for his mercies ſake grant it: to *whom*, with the *Sonne*, and the *holy Ghoſt*, that *Trinitie* in *Vnitie*, and *Vnitie* in *Trinitie*, be aſcribed all *praiſe* and *power*, *glory* and *goodneſſe*, *dignitie* and *dominion*, this day, and for euer, *Amen.*

FINIS.